



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Nobility of soul is self-impelled to reverence.—*Browning.*

If you always live with those who are lame, you will yourself learn to limp.

The heart has reasons that reason does not understand.—*Bishop Jacques B. Bossuet.*

Industry has annexed thereto the fairest fruits and the richest rewards.—*Barrows.*

Act well at the moment, and you have performed a good action to all eternity.—*Lavater.*

Wise sayings often fall on barren ground, but a kind word is never thrown away.—*Arthur Helps.*

The injury of prodigality leads to this, that he who will not economize will have to agonize.—*Confucius.*

The best teachers are those who learn something new themselves every day, and are not ashamed to own it.

Fear and awe are only weak chains to secure love; when these fetters are broken, a man who forgets to fear will begin to show the effects of his hatred.—*Tacitus.*

No one is a more dangerous enemy to all that is sweet and good in human life, than the one who tends to impurity the sanction of splendid talents.—*Wendell Phillips.*

Culture without character is, no doubt, something frivolous, vain, and weak; but character, without culture, is, on the other hand, something raw, blind and dangerous.—*M. Arnold.*

Let it be borne in mind that the cords of love, which bind hearts so closely together that neither life nor death nor time nor eternity can sever them, are woven of threads no bigger than a spider's web.—*George S. Hillard.*

As a rule, the more thoroughly disciplined and fit a man may be for any really great work, the more conscious will he be of his own unworthiness for it, the more distrustful of himself, the more anxious not to thrust himself forward.

A monarchy is a man-of-war, staunch, iron-ribbed, and resistless when under full sail; yet a single hidden rock sends her to the bottom. Our republic is a raft, hard to steer, and your feet always wet, but nothing can sink her.—*Anonymous.*

I have sometimes thought that we can not know any man thoroughly well while he is in perfect health. As the ebb tide discloses the real lines of the shore and the bed of the sea, so feebleness, sickness, and pain bring out the real character of a man.—*Garfield.*

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness. One who loves life in all hours; above all of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

QUESTIONS AND ANSWERS.

[Questions answered through the Banner of Light by Spirit Prof. S. B. Britton.]

QUESTION.—Is the spirit world, as seen by spirits, simply subjective—thought taking form—or is it both subjective and objective? If subjective, in part or in whole, can two spirits see the same things, as two mortals see alike a given object; or does what one spirit sees subjectively become cognizable to another spirit only by seeing the thought-object, as projected by the spirit evolving that thought?

ANSWER.—The spirit-world, as far as I have come in contact with it, and from the experiences of others which have been imparted to me by those spirits, is not only the subjective manifestation to each soul of its own interior thought, but also largely objective, containing within its borders objective forms which may be seen, handled and analyzed by many spirits, at one and the same time. Let us not forget that this entire objective life of yours is but the externalization of thought. You may question my statement, and may say: "How do we know that these trees and rocks in the physical universe, and these starry heavens, and the ocean waves beneath, are but the externalization of interior thought? We do not see the mind that has projected them; we know nothing of the intelligence, the wisdom that gave them birth." Very true; but we may reason from well-known principles. As we gaze around in human life what do we behold? Men erecting their temples and other structures for practical use; artists projecting their thought, their idealization of their minds, into outward life, creating the beautiful landscape painting or the sculptured form. What is this but the externalization of thought from the mind of the architect or the carpenter, when we gaze upon the temple they have erected, or the materialization of thought and ideality from the mind of the artist; when we perceive the beautiful landscape picture, or the marble statue form? If this be so, if man has the power to project his thought into outward life, and through the workings of that thought in connection with the mechanical skill of his hand he may erect a temple or prepare an artistic production, then may not supreme intelligence, superior skill and wisdom, project from within its central heart that external form and manifestation of power which becomes objective to your sight, which presents itself in a lofty mountain or a grand forest tree? In the ocean waves that beat from shore to shore, and even in the starry worlds themselves that march in ceaseless regularity through space?

Reasoning, then, from what we perceive in this mundane world of yours, and realizing that the spirit is entirely the man, and that from within these forms of mechanical life are presented to your view, whether they be the work of the carpenter, the architect, the cabinet-maker, or the artist mind, may we not suppose that the same intelligence that designs and constructs here on earth, under other circumstances, in other worlds, still have the power to devise or design, and even construct, so as to externalize the inner thought, the conscious idea, into outward life, and to so clothe upon it with the elements at command in the universe as to make it presentable to the sight of many others? This is so in the spiritual world, for I have seen it time and time again.

In our world, which is somewhat the counterpart of this planet, but superior in construction and in development, we have our forms of vegetable and floral growth; we have objects of nature displayed on every hand in most delicate loveliness. And why should not this be so, since there is ever evolved a spiritual power and grandeur that manifests itself in these glorious creations to delight the eye and instruct the sense of man?

The spirit-world affords to man the power and the facility for developing that which is within his own nature. One of the great demands of the spiritual nature is that it shall outwardly the powers it feels pent up within; throw off its surplus energy, and display its wondrous vital force in some useful work; and so the spirit finds opportunity and is given power to express itself in creating and developing something practical in objective life for its own use, or for the pleasure of its fellows; therefore, we have beautiful buildings, works of art, grand objects to appeal to the eye and to the ear, which impart pleasure to every department of life.

We will affirm—myself and other spirits—that the spiritual world is largely subjective, inasmuch as a thoughtful mind in full operation, may project from within itself such forms and fancies as appear externalized to itself alone, or only to those minds that come into direct sympathy with the mind that thus creates, and who can mingle with the elements of his magnetic atmosphere. Such subjective forms, however, are not seen by the world at large; they afford means of instruction to the soul who can perceive them, who can indeed project them into his atmosphere; they afford, perhaps, means of enlightenment, of gaining knowledge, to such sympathetic spirits as can mingle with his atmosphere and see with his vision. It is not possible for me to delineate to you on earth the modes and methods of such projection, nor their purposes, because they are not analogous to anything in the physical universe.

The mind of man is expansive, and when properly directed it becomes receptive to truth and to information in whatever field these may be found; and so the intelligently working mind and heart that creates for itself and sends out its thoughts and ideas, may people its own atmosphere with living forms, so to speak, unseen by the world, but plainly visible to its own senses; thus he learns and perhaps gains experience how and where he may externalize these forces and thoughts into objective forms and bring them within the gaze and before the minds of those whom he desires to uplift and to instruct.

QUEST.—What benefit or advantage is earthly life to a spirit?

ANS.—Well, we might ask, of what benefit are education, experience, and a large and varied discipline, to a human being on earth? The child is placed here, and surrounded by varying conditions. Suppose that child was deprived of the first elements of an education, and kept in total ignorance of the Alpha of life, do you imagine that it would ever come to understand the Omega? I should say decidedly not. The child that does not learn the alphabet, and begin to study the first principles of instruction, can not read and spell and write when it arrives at the age of youth, is essentially an ignorant child, and certainly not qualified to step into the higher grades and departments of school-life, such as our public grammar schools afford; then most certainly the child who can not spell his own name, nor write it on a slip of paper, will not be qualified to step into still higher departments of learning, such as your academies or colleges may provide, but will be obliged to pass on from day to day, missing many of the beauties of life, knowing nothing of the realms of knowledge, and the enjoyment of the study of literature, or the investigations in the world of intellect, which open before the inquiring mind.

And so we may compare the spirit of man to what we may understand, man is placed on this planet in order to obtain accession to this information, and to experience. He may be like the child who enters the primary grade of school, totally uninformed and ignorant of even the Alpha of instruction. He may have been placed here to gain his first experiences in active practical life, to become stimulated in mind and in his spiritual nature, to reach out for something higher and grander than he possessed. Rubbing against the experiences of this earthly life, struggling hard with its adverse conditions, wrestling what information he attains from the world by hard labor, his mind becomes strengthened, his inner faculties are deepened and intensified, and he is thus enabled to take a keener hold of the things and principles that have appeared before his mind. Or it may be that the spirit has a smattering of knowledge, is not altogether uninformed, but desires to acquire more, and must do so in connection with this life of earth before he is prepared to enter the higher departments of learning and of experience in the worlds beyond.

The earthly life may be, to his spirit, what the grammar school is to the youth, an intermediary between the primary departments of learning and the higher collegiate school life; he must receive of his knowledge and his experience, before he can be qualified to pass onward, to grasp keener studies and pursue grander investigations, even though he may have received those first primary lessons which belong to the earliest stage of existence. To my mind, mortal life is of practical importance to the spirit; it assists the soul to expand itself, to send forth greater energy and power that may vitalize the spiritual man, and cause him not only to receive and study, but also to create, to mark out a pathway for himself that shall be so useful to him and to his fellows as to cause them to rejoice that he has lived and been known.

QUEST.—Is all life of divine origin? If so, where originated the first cause of wrong?

ANS.—I can not understand any life, or any projection of life, that has not been of divine origin, for I do not recognize in the universe any power or creator that is the opposite of divinity. True, we see around us on every hand evidences of great wrong manifested through life; we behold individuals living a vicious life, starting out with evil in their hearts and continuing in the ways of iniquity, and we may be pardoned if sometimes we grow puzzled over this strange state of affairs and question whether such spirits as are constantly doing wrong on earth or in other worlds, have been started out by a divine creator or progenitor; and yet it seems to me this must be so, that the end will prove that in all things right and honor and goodness have maintained throughout the world their undivided sway.

We must remember that humanity is young, the world itself is not old, the planet has developed to its present condition through great struggle and trial, it has grown upward and outward, its lowest stages of life afford a very gross, crude, tangled appearance; forms of life existed upon this planet corresponding with the wild growth of the world itself, and the earliest stages of human life present a most unlovely appearance; yet beauty, uniformity, order and law have developed from seeming chaos and strife.

What is true of the planet, and true of animal life, is also true of humanity. There is constantly developing from even these lower forms of human existence those unlovely, unsightly conditions of human character, a higher type, a grander manifestation of human life. It may not seem so to you who gaze upon humanity struggling, striving, warring with each other; but none the less it is true of the race, and I hold that the manifestations of viciousness, of lawlessness, that you behold among your kind, in these years, and in the years past, are only evidences of the great struggle and turmoil through which the race has passed, and is still passing, in order to reach a higher ground, a grander development.

I also hold that in the ages to come every human spirit will throw off that which is vile and unlovely; it must work out of that condition for itself; it will eventually do so, and develop from within those germs of beauty and of goodness which evidence the existence of the divine spark of life, and which will by-and-by blossom out in beauty of expression, in holiness and good works, revealing their relationship to the divine author of all life and love.

QUEST.—The Boston Herald asked the question, "What are the strongest proofs and arguments in support of the belief in a life hereafter?" and twenty-three replies were made by clergymen of different denominations; but they do not satisfy many. Please give a spirit's view on the subject.

ANS.—The world of humanity is so intensely practical at this date that it cries out for undoubted evidence concerning the immortality of man and a future state, testimony that may be based not only upon subjective principles but also upon physical grounds, such as will not only appeal to the innate sense of the spiritual man, but also to the external senses of the material man. Here and there we find a soul so sensitive as to be able to grasp, to understand, and to incorporate into its life those spiritual evidences, so called, of a future life, that come to that spirit through the finely breathed utterances of the universe around. Such a spirit gazes from side to side, and beholds manifestations of life and activity on every hand, and he feels within himself powers and possibilities springing up that he knows can never be fully expressed during his sojourn in the mortal body. To him the very existence of these powers, aspirations and possibilities, reveals the necessity of a future life for their expansion and their manifestation. To his mind, life must be continuous, intelligence must remain and exist after the decease of the mortal form, affection and memory must maintain; and if so, there must be provided means and ways for their development and further expansion. But to the great mass of mankind this is no evidence of a future life;

they want something that will appeal practically to the external senses as well as to the interior hopes, aspirations and desires of their minds, and so they demand testimony from those who have experienced another life, and who are strong witnesses in its favor.

Therefore, we say that Spiritualism alone can afford this practical demonstration, and present to the thinking mind—the practical, materialistic mind, if you will—that great weight of testimony or of corroborative evidence, brought not by one or two returning intelligent minds from beyond the grave, but by a host of witnesses that must shake the very foundations of skepticism, and uproot those errors and misconceptions concerning life and its destiny which have taken growth in the human heart, and bring a tremendous battery of truth to bear upon humanity, individually and collectively, that it may gaze, feel, breathe it in, and grow stronger beneath its power. This, however, must be sought for and investigated by every individual for himself.

Neither your heart nor mine, Mr. Chairman, will bear the weight of testimony; it must be experienced, breathed in and entertained by every human heart before such heart can be fully satisfied concerning the continuity of life and the realities of a future existence. But I am glad to say the nineteenth century has opened the doorways of immortal life to man, and it is his province and privilege to go into the other life and come into such communication with its denizens, if he only seeks honestly and earnestly, knowing neither failure nor disheartenment. He may not at first receive that for which he seeks, yet by-and-by he will know and understand that life is eternal, and that man only begins his destiny upon the planet earth.

Fortieth Anniversary in Chicago.

EDITOR OF GOLDEN GATE:

The United Society of Spiritualists celebrated the Fortieth Anniversary of Modern Spiritualism on Sunday, April 1st, at 2:30 P. M., at Madison Street Theatre, to an audience of five hundred,—the largest spiritual audience gathered that day in the city of Chicago.—Mr. Gohagan, the President, presiding.

Frank C. Algerton, the boy medium, was engaged to deliver the opening address. After the invocation, questions were answered by the medium, which highly interested and instructed the assemblage.

The subject for the afternoon's discourse was taken from the audience, and was, "Spiritualism Forty Years Hence." It was handled in an eloquent manner, and produced a profound impression upon the audience, many skeptics and Christians present wondering how a young man only twenty-one years of age, and without scholastic education, could speak so eloquently and scientifically upon an important subject, showing a depth of thought far surpassing many of the noted ministers of Chicago.

Mr. Algerton, although scarcely eighteen months upon the spiritualistic rostrum, is a most charming speaker, and convinces hundreds of the truth of inspiration. Among the prominent Spiritualists of Illinois and Missouri he is regarded as one of the finest rare speakers.

After the medium finished his discourse, the Hon. Judge Holbrook addressed the audience, eliciting hearty applause by his appropriate remarks. Judge Holbrook is a very forcible speaker, and his words carry conviction and truth to the hearts of investigators.

Tests were then given by Mr. Thomas, many of which were recognized by the audience, and thus three hours of profitable communion with the spirit world was had by an audience which numbered among it some of the legal and literary lights of Chicago.

The Society, which was chartered in November, is doing a grand work for the cause, and adding scores to the great number who can truly and joyfully exclaim, "O Death! where is thy sting? O Grave! where is thy victory?"

GEORGE CANN,
Sec'y U. S. S.

CHICAGO, April 20, 1888.

Of great riches there is no real use, except it be in the distribution; the rest is but conceit.

(Written for the Golden Gate.)

Self-Cure.

BY A. F. MICHIGER.

What self-cure is to the soul nature of man, self-cure is to the physical, or material nature of the same. One leads to a healthy inner or spiritual state, while the other leads to a healthy exterior, or physical condition. Now self-cure does not exactly mean a doctoring of one's self during illness, or a practicing on others in the absence of a physician, but a consistent exercise of the will for a positive effect, directed at the disease existing in one's system, and accompanied by the innate desire or wish to expel it.

Imagining it to be worse than it really is, only enkindles it and aids it, and which reason tells us must have an opposite effect when imagining the opposite. Imagination is an action of the spirit, manifested through the brain functions, or mind, so-called, and is sensuous or partly material in its impulse. We know that too much brain effort enervates the body, and an enervated physical condition is always detrimental to the same when afflicted by disease.

Thus a constant action of the spirit on the brain must enervate it, and communicate this to the body as well. If disease exists, it will be affected by this alone, but when enlarged by the action of thought it is worse, the same increasing instead of decreasing. Thought, as it is well known, creates, and therefore must have the power to uncreate as well. Imagining, which is equal to wishing or willing, that the disease is of no consequence, often eradicates it in its infancy, and men who have had consumption in its infancy, but were ignorant of the fact, have been saved from death, through this disease, by their very ignorance. Having treated it lightly at the time, and overlooking it as a mere cold, virtually drove the disease out, and thereby committed an act of unconscious or unwitting self-cure.

But wishing or willing a disease away is not imagination in its true sense, although it may be made to appear so by permitting it to manifest through the brain. Spirit action through the brain, or what is generally termed brain action, is sensuous in nature, and not strictly intelligent or intellectual.

The only purely intelligent action in existence is that coming from the soul directly, felt as if coming from the centre of the being just as the exercise of one's will or sympathy is experienced in that region. But that felt on the brain is either a creation of the spirit, or the soul in conjunction with the brain. Either one is sensuous, and due to the thought being perverted by matter.

This absolute truth can never be experienced through the brain, and man must trust to his intuitive faculties for this. Such brain action enervates the body, and in worrying about a disease, whether for a curative effect or to imagine it worse, is indifferent—both aid it along. In the science of self-cure, the brain must not be brought into requisition on any account. Perfect brain passivity, accompanied by an innate desire or wish to be freed from the ailment, has more effect on its removal than all the physics in the world: but it naturally takes time, and while medical attendance ends with a burial certificate, the soul's action eradicates the disease, and ends in contentment.

But severe cases may be benefited by a physician's attendance, for physical suffering can be removed by them, even if only temporarily,—this belonging to their department, or the material. Causes belong to the spiritual, and can only be removed by the spiritual; and those who wish to be cured of their diseases (not temporarily patched up) must exercise their will in conjunction to that of the physicians. While the latter are attending to the effects, the patient must attend to the causes, otherwise no absolute cure will be attained.

Thus self-cure is an effect of the will, the soul's action exclusively, and not brain action or spirit impulse. The latter can only manifest through the brain, while the soul is enabled to act independently of it, and may be proven by a simple act of self-denial.

Trying to control an appetite with the brain adds suffering to it, while keeping this passive receives the impulse of another force, function, or motive power, and, upon investigation, will prove to be an impetus, rising within or near the center of the being; and as we know of no organ in that region that has an intelligent impetus, we must conclude that it is a spiritual motive power, and which can be nothing less than the soul itself—at the same time proving that it is enabled to act independent of the brain, for it has the power to allay the action of that organ or its functions. To will, the soul must act intelligently, and such is thought.

Thus the soul is enabled to think, as well as act independently. Soul thinking is an exercise of the intuitive faculties, and when an intuition is received from the fountain of all light, it is also perceived to unfold itself within, at the center of gravity of one's being, or the law center, where the life principle of existence is located in all conditions of life, from a nebula or comet to man himself. If not too self-willed (brain active), man could be entirely guided by intuition, as the animal is guided by instinct (animal intuition), and not only preserve his body

from much enervation through unnecessary brain effort, but would never err or make mistakes.

But he must first free himself from self-importance, his everlasting brain exercise in every detail of life, as if God can not guide him better, or he can not be guided except by bringing his own reason into play. The highest truths are always those which come to us unbidden, and our highest impulses are those which come from within (supposed to be coming from the heart). The heart is but a material organ, and contains no intelligence, and yet we feel the love for others arising from this region. Love is the highest form of intelligence, and again proves that we have an intelligent motive power in that portion of our being, and reason (brain thought which now may be exercised) tells us that it must be the soul, the divinity of man, which is centered there.

The only truly and purely intelligent principle in man is his soul nature, and as such certainly must be a superior guide to brain or mental action. Then why not utilize it or unfold it for practical use? Reason is our material guide. Through it we learn to read, write, decipher, calculate, heal physical defects, and analyze the material generally; but to theorize, philosophize, study human nature, and analyze causes or the spiritual generally, we must trust to the soul, and to be guided for our best, we must listen to our intuitions—our instinct, as it were.

But self-will, or brain intelligence, shuts this out, centralizing the life principle to a material organ (the material law center of the being) and thus prevents it from acting on its own volition, or independently, as it were—the soul being only in rapport with divine nature, God, when left to itself, by keeping the brain passive, or self down, as it were.

Of course, wonderful things are done through the brain, or so-called intellectuality, and will continue to be done as a material necessity, only we are endeavoring to call attention to the fact that still greater things can be done exclusive of this organ. Not that a removal of the same would aid the soul here. It might, if sufficiently removed to produce physical death, for then the soul would not be hampered by its action. But greater things can be done while in connection with the body, by simply keeping the same passive, or at least from doing too much intelligent action or thinking.

The brain is never passive as an organ, and would, perhaps, produce death if its physical motion ceased entirely. But when kept intelligently passive, but giving up to a sort of resignation, acquiescence, spiritual submission, it will be discovered that an intelligent motion is perceived within, caused by an influx of spiritual light into the soul, which requires no brain effort to comprehend (except when desiring to formulate it into suitable language for the comprehension of others), and consequently causes no weariness of the physical body, which strictly mental labor always does.

By practice it becomes a habit, and not only takes the place of reason in all man's material affairs, but develops a quality which we have termed soul-writing. We first create a subject through brain action, and then will to write on it. Sometimes it requires a little effort to bring our interior will power into motion, and if we can not succeed, we undertake some little manual labor which will create thirst, or a desire for water.

Denying oneself nature's thirst-quenching element requires an innate exercise of the will to suppress, and which constitutes an independent action of the soul, or the soul made active. As soon as this takes place, the intuitive flow begins, we obtain light on which our wish or desire is directed. Suffering pain produces this motion without abnegation, only that too much of it impairs or affects the desire for writing also. We made both of these discoveries accidentally, and have since made practical use of them for writing purposes—thus our inexhaustible resource for information wanted, and never troubled with physical weariness from writing, having after ten hours' steady work felt as bright as when we began; and more, utilize this means of freeing ourselves from peradventure aches or pains when not too severe to exhaust us before we can get well started—active soul motion eradicating pain, for it infuses the physical body with that life impetus of the universe, in which neither pain nor suffering exists.

Such is self-cure or healing by the power of will, only that chronic diseases require a constant action of the soul to prevent suffering, and a longer or shorter infusion of spiritual impetus to drive it out altogether. We know this to be true by practical experience and therefore enabled to assert it positively, and hope that others may be benefited by our experience, but would warn against action brain effort in the attempt, for this is sensuous, and as well as it enhances the appetites by thinking of them with the brain, it makes the pain or suffering more acutely felt also—brain action infusing the body with a semi-material, and not a strictly divine impetus which is soothing instead of irritating or disturbing in its flow through the nervous system. It is a well known fact that mental or brain disturbances produce pain, but never alleviate it, whereas sleep has an opposite effect, and which neither can be obtained, until the brain becomes passified. But during sleep the soul is the most active, and proves that brain action is detrimental to soul action.

Thus if the habit can be developed

during the waking state of the body, man obtains the benefit of that light during the day, which he otherwise only obtains at night, and which loses itself in oblivion again as the brain becomes active. But once acquired, he may dream during his waking hours, and place his thoughts on record, and elucidate the visions seen at the same time, as fast as they occur. The materialist may call this "unconscious cerebration," but the one who develops it will find that the cerebrum takes no part in the matter whatever, and is thus theorizing from or through the brain himself, and brain theories are veritable imaginations.

The soul is not subject to imaginations; it either knows or it does not know; it does not speculate and can not invent. That it knows, it knows absolutely, for it only acts for a positive effect. Nothing can attach itself to the soul from outside, except it is pure intelligence or absolute truth. It naturally rejects all that is speculative or imaginary, and what it obtains by intuition comes from God or divine nature—causation. The soul is a part of the original cause, and therefore in accord with the same, and if not hampered in its efforts to retain its vibration or harmony with divine nature, will reflect its intuitions to man's exterior mirror, the mind, and thus give employment to his brain functions in formulating this light for the benefit of others. Such labor prevents the sensual appetites from manifesting themselves to the brain, and frees man from the incessant combat with his animal nature, which also requires the brain as the medium or agency through which to be appeased or indulged. Ever hunger is hardly perceived when intellectually active, but as the stilling of this call of nature can not be dispensed with, it must be given some attention, and the brain must be permitted to act for a materialistic, or we may say an animalistic effect during this period of indulgence at least, even if it may be prevented from otherwise tempting the body for a sensual effect, without injury to the same.

All reforms in the world's religious history have met with the bitter voice of contumely, and the teachings of Spiritualism have suffered from the attacks of foes without and foes within, seeking to crush out of existence the only phenomena demonstrating future life; but let our sarcastic enemies remember that there are intelligent, educated Spiritualists who do not rest their belief upon the foundation of any particular phase of the manifestations, but collate the results of individual experiences and accept or reject the phenomena in accordance with proofs offered through all the varied channels of communication. The teachings of wise and good spirits are and ever will be of the most exalted character, refining and purifying in their influence, leading thousands to a higher conception of the duties and aims of life, even if they are (as in all other systems of religion) apostates claiming our name, whose lives and morals are a disgrace to humanity.

Spiritualists can only smile at all such scurrilous attacks through the public press, and we thank the astute scribe of the *Argonaut* for detroning a materialized spirit bridegroom, together with the alleged seven hundred witnesses to that proposed marriage ceremony in San Francisco, knowing that such performances have not the endorsement of any sensible, well-informed Spiritualist. Let all Spiritualists and their opponents remember that the first vibrations of intelligence from our side came to you unthought and unheralded, and in spite of all obstacles we will carry on the work to completion. The physical phenomena of Spiritualism—call the same materialization, or any other synonymous term—is the cornerstone whereon rests the foundation of our belief, and the initiatory manifestations so sneeringly alluded to by the *Argonaut* have not been, nor ever will be, "swept into the sea of forgetfulness."

Science and worldly philosophy have for the past two decades utterly failed to show that the manifestations are not produced by disembodied spirits, for with these telegraphic messages comes intelligence and accompanying proofs that human life is taken up at the change termed death and carried on for ever and ever.

Whatever is true or false in mediumship will find its level and stand or fall on its real merit, and all in good time the impostors and charlatans will sink into oblivion, and the grand old ship of Spiritualism will safely enter the harbor of prosperity without the help of the talented editor of the *Argonaut*. Life consists not of a series of illustrious or elegant enjoyments; the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures, and we are well or ill at ease as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent observation.—Dr. S. Johnson.

We have social strengths. Our affection towards others creates a sort of vantage or purchase which nothing will supply. I can do that by another which I can not do alone.—Emerson.

A Spirit Replies to the "Argonaut."

(Spirit "Wm. Bird," through the mediumship of Elsie Reynolds.)

Since the first dawn of earth's morning light when the Creator's fiat went forth, "Let us make man in our image and endow him with power of discerning good from evil," the world's religious history, as contained in the annals of Christianity for more than eighteen hundred years, and whose precepts have been handed to posterity by thousands of the seers and prophets of old, whose martyred lives ever stand as monuments of glory in the memories of the mighty hosts of the unnumbered dead, must certainly bear witness, could their words reach humanity, of the ignorance and bigotry of one, at least, of the so-called master minds spanning the horizon of the literary firmament of the *Argonaut*, who so bravely throws down the gauntlet of ridicule and wordy bombast against the belief of millions of intelligent men and women seeking and finding proofs of everlasting life. His sweeping denunciation and ridicule of the purest and highest aspirations of the human soul also reaches its slimy folds toward our Christian fathers and mothers, wives, sons and daughters, now living lives of purity and usefulness, happy in the knowledge that death is but the stepping-stone to another life, the happiness of which can only be secured by deeds of peacefulness and kindness as taught by the life and memory of Him whose words of love have echoed and re-echoed over the hills and valleys of earth for centuries past. His school of philosophy (the gospel of Ptolemy to the contrary, notwithstanding) was at least "honest and sincere, and he had the audacity to extend his inspired vision beyond the tomb." In fact He this day stands forth as an unmistakable witness of the presence and power of returning spirits.

All reforms in the world's religious history have met with the bitter voice of contumely, and the teachings of Spiritualism have suffered from the attacks of foes without and foes within, seeking to crush out of existence the only phenomena demonstrating future life; but let our sarcastic enemies remember that there are intelligent, educated Spiritualists who do not rest their belief upon the foundation of any particular phase of the manifestations, but collate the results of individual experiences and accept or reject the phenomena in accordance with proofs offered through all the varied channels of communication. The teachings of wise and good spirits are and ever will be of the most exalted character, refining and purifying in their influence, leading thousands to a higher conception of the duties and aims of life, even if they are (as in all other systems of religion) apostates claiming our name, whose lives and morals are a disgrace to humanity.

Spiritualists can only smile at all such scurrilous attacks through the public press, and we thank the astute scribe of the *Argonaut* for detroning a materialized spirit bridegroom, together with the alleged seven hundred witnesses to that proposed marriage ceremony in San Francisco, knowing that such performances have not the endorsement of any sensible, well-informed Spiritualist. Let all Spiritualists and their opponents remember that the first vibrations of intelligence from our side came to you unthought and unheralded, and in spite of all obstacles we will carry on the work to completion.

The physical phenomena of Spiritualism—call the same materialization, or any other synonymous term—is the cornerstone whereon rests the foundation of our belief, and the initiatory manifestations so sneeringly alluded to by the *Argonaut* have not been, nor ever will be, "swept into the sea of forgetfulness."

Science and worldly philosophy have for the past two decades utterly failed to show that the manifestations are not produced by disembodied spirits, for with these telegraphic messages comes intelligence and accompanying proofs that human life is taken up at the change termed death and carried on for ever and ever.

Whatever is true or false in mediumship will find its level and stand or fall on its real merit, and all in good time the impostors and charlatans will sink into oblivion, and the grand old ship of Spiritualism will safely enter the harbor of prosperity without the help of the talented editor of the *Argonaut*.

Life consists not of a series of illustrious or elegant enjoyments; the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures, and we are well or ill at ease as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent observation.—Dr. S. Johnson.

There are many people who stand ready to sacrifice their lives and their neighbors' lives, too, in defense of their creed—who are willing to let their religion shift for itself.

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Dr. Stansbury is now absent on a trip to the South and East. Due notice will be given of his return.
aug1-1

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dec-17

Immortality Obtained Without Death.

BY HUDSON TUTTLE.

Dr. Wm. A. Hammond has obtained a cheap and wide notoriety by the notices given by the press of his articles on immortality. He argues that as the average age of man has constantly increased with the progress of civilization, under the Roman Empire being twenty-five years and about thirty-six to-day, with the advancement of knowledge and observance of the laws of life, this average will continue to increase, and that there is no limit of the age to which man may attain. There is no reason why a man must necessarily die. If the functions are all preserved in health, as they may be by right living, then disease and death will be unknown. In conclusion Dr. Hammond triumphantly asks, Why need we die? Dr. Hammond first came before the public conspicuously during the throes of the great war, when the nation lay gasping and bleeding almost at the threshold of death. As surgeon general of the army he had caused the most worthless and adulterated drugs to be dealt out to the suffering soldiers, thereby saving the difference in price for his own horrible gain. His perfidy was discovered, he was court-martialed and disgraced, and when the great and good Lincoln was appealed to for pardon, after carefully examining the case, he said the miscreant ought to be shot!

Now if Dr. Hammond could ask the thousands of soldiers who suffered in the hospital and tent, with the flames of fever, freezing chills, depletion of dysentery, why they died, they might easily solve the riddle for him by saying: "We died at your hands, from the worthless drugs and abominable adulterations you sold to the army." The inner fibre of the man is shown by the following quotation from his remarks before a recent meeting of the Nineteenth Century Club, in reply to a paper read by Miss Lydia Bell on a "Mind Cure." A spectator might readily judge what his thoughts would be from the burly mass of obesity which spoke. "Soul!" sneered the Doctor, "I don't know anything about a soul. You can prove a mind in the court of justice. We are proving mind every day in court, diseased mind and no mind; but no one can prove a soul. We may believe in a soul, but can not prove one. If you destroy the brain, you destroy the mind. Knock a man on the skull, and let a piece of the same press on the grey matter of the brain, and the man has no power to think, and never can think again until that piece of bone is removed; let the surgeon lift that, and, lo, the mind appears again."

Such is the man who, having no hope of immortality after death, concretizes the taking theory that physical man may become immortal. Had the theory been promulgated by a spiritual medium, as a communication from the spirit world, the secular press would have ridiculed it as an instance of the lunacy of Spiritualists and idiocy of spirits. As it is, leading journals publish whole pages from various learned and scientific men in serious reply. It is, however, a sad commentary on the despair to which the present coarse and materialistic views of nature has led its votaries. The most sensuous mind longs for immortality, and willingly accepts any means of escape, except the spiritual, which it is too gross to comprehend. Winwood Reed, in his "Martyrdom of Man," has stated these physical grounds of immortality in a manner delightfully refined, and of which Dr. Hammond's is the faint echo.

But such an immortality, an immortality of old age, is it desirable? Would it be desirable for Dr. Hammond to go on with his load of flesh from century to century, carefully compounding his food so as to keep the plethora at bay, the liver active, and guarding his mighty brain with an iron casque that perchance no "splinter of bone" might press on the grey matter, and he cease to think? Suppose the time should come when immortality had been gained how soon would population exceed the food supply? or rather long before that time it would have been exceeded.

The population under favorable circumstances, even with hard labor, want and disease to combat, doubles at least in each generation of thirty-three years. I take this as a starting point, not because it is statistically correct, for it is an estimate which errs in being too small, but sufficiently accurate when compared with eternity. Ten generations would take us 330 years, for to 2218, and the population of the United States taken now at 60,000,000, would then become 61,440,000,000. But as, according to this theory, there are no deaths, and as at the end of each thirty-three years at least as many as are alive have died, under the old regime, which, according to the theory are alive, for none died, 128,820,000,000 must be added, making a total of 190,260,000,000, as the population of the United States in the year 2218.

Continue this process for a few generations more and the organic material of the globe would be all used in the making of human bodies, and nothing would be left for their support, and they would destroy the equilibrium which Dr. Hammond so finely describes as only necessary to gain and preserve in order to live forever.

In his determined hatred of Spiritualism, Dr. Hammond takes the theory of Winwood Reed, gives the author no credit therefor, and wins a cheap notoriety with his startling presentation. The theory will not stand a moment's scrutiny, and is pleasing only to the sensuous mind that sees no hope in a spiritual future. It is true that could the equilibrium between renovation and decay be preserved an immortal form or ox could be as possible as an immortal man. But with the imperfect conditions of physical life such equilibrium can not be maintained, and the body, like a worn machine, with atrophied muscles, ossified arteries and valves, depleted circulation, and degenerated nervous system fails, and at last is overborne by the forces of decay. Death is the complement of life, and the age of the animal form is a fixed term under the most favorable conditions. The giant red tree may live a thousand years, but its doom is as certain as the flower which sprouts and blooms and dies in a summer. The cycle is completed. The cells are clogged with foreign matter, and the balance between leaf and root, the lungs and stomach of the tree is destroyed. The end comes.

Not here in the crude physical material are we to look for or expect immortality, but in the sublimated realm beyond and above the revelations of the physical senses.

BERLIN HEIGHTS, Ohio.

Public Tests.

EDITOR OF GOLDEN GATE:

Dr. W. E. Reid, a most wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half hour tests in slate writing, independent writing, and clairaudience, by answering sealed letters in the pockets of persons in the audience at the Sunday evening meetings of the Spiritualists, held in Royal Arcanum Hall, celebrated the Fortieth Anniversary of Modern Spiritualism by giving a public seance in Powers' Opera House, on Thursday evening, March 29th.

The Hon. L. V. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism, from the knocking at Hydesville to the present time, when it is being celebrated now by anniversary celebrations over the entire civilized world. He then showed the difference between slate writing, as done by so-called exponents of Spiritualism, and the genuine manifestations of spirit power.

Dr. Ross sang solos before and after the lecture, and was warmly applauded. Dr. Reid then answered a few questions by independent writing, but as one after another arose, and acknowledged that the answers given were *apropos* to questions in their possession, a feeling of restlessness was observed among those who had come expecting to prove the impossibility of writing between slates riveted together and the seams filled with muckilage, to keep, as they thought, the spirits from getting in there.

When Dr. Reid called for slates, at least half of the audience arose and started for the stage. There was no cabinet and no darkness, but each person held his own slate right on the front of the stage in full view of the audience, with electric lights above and the foot lights below. I do not know of a single professed Spiritualist who received any writing on their slates; but at least fifteen skeptics, and they were among the prominent citizens of the city, received communications. One of these, from the Rev. J. Morgan Smith, who was for years the leading Congregational minister here, was recognized by several as being a facsimile of his peculiar hand-writing.

As from sixty to seventy communications were written, and nearly all recognized. We look upon it as a great success. Notices of the meeting appeared in all the daily papers. I copy from the *Democrat* the following:

"The passionate desire to ascertain if indeed there be mysteries of life, when what we call life has left the form which we inhabit, was strikingly illustrated in Powers' Opera House last evening, when the 'medium' phenomena were so stamped with the impress of verity as to preclude the idea that they were the product of collusion or clever legerdemain. The audience was not large, perhaps five or six hundred, and was notable rather for the absence than the presence of the fanatical. It was an audience in which a goodly element of the solid appeared. A jocular skepticism was prevalent, but duly curbed by decorum. The knowing man, always to be found on such occasions, with his slates firmly riveted together, stepped confidently on the stage, and listened with clearly indicated surprise as the audible sounds of a pencil, where none existed, traced characters which proclaimed: 'Go learn me the tenor of the proclamation,' said Ajax to Theseus. Was it all a farce in which deft trickery invoked the solemn and the tragical to minister to greed? Or was it a proclamation that when the ghost has laid aside the clay by which it is shrouded, it can answer affirmatively the conundrum of Hamlet?'"

CHARLES M. POTTER, Secretary Michigan State Spiritualists' Association, 15 Spring street, Grand Rapids, Mich.

CAST forth thy act, thy word, into the everlasting, ever-working universe; it is a seed-grain that can not die.—*Carlyle*.

Spiritualism and Theosophy.

BY J. W. MACKIE.

I have just been reading my favorite of all the papers extant—the GOLDEN GATE. Among all the good things, I notice a very ably written article on a subject that I have pondered over a great deal, and I have finally become very well satisfied in my own mind on the question.

The article referred to may be found in the issue of April 7th, under the title of "Theosophy," by J. W. Mackie of Tulare. Friend Mackie has defined Theosophy as "The communion of man with his own soul;" which, in our understanding, would simply be thinking. He defines Spiritualism as simply the communion of spirits with mortals; which definition (in our opinion) falls far short of a proper rendering. From the word "simply," we would infer that to talk with spirits is the mission of Spiritualism in toto. However, my good brother premises that some Spiritualists may contend that Spiritualism includes his proposition, or Theosophy. He has conjectured well. Yes, my friend, I believe that, as a rule, the Spiritualists are thinkers. But the question arises right here, How much of our meditations are *original*, or where is the exact separatrix between our own and the foreign impressions or inspirations?

It is a superlatively big fact, in my humble estimation, that space and all matter that now exists, eternally existed of necessity. As there are no bounds to the universe, there is, of necessity, no central point. Each locality or object occupies the center of the universe as properly as any other. But to us it seems peculiarly strange that we, as individuals, have, at some anterior period, had a conscious existence (in a *central* locality or heaven), somewhere in the universe; and having wandered or strayed from thence, and finally having entirely lost our identity or individuality, and having just recently regained the same, we are now working our way back home again; as Brother Mackie and many other thinkers earnestly advocate.

In the main, I heartily endorse the brother's reasoning, and also concede his superior ability as a scholar. But if he deems this feeble effort in search of truth a criticism, I hope he will accept it as a friendly one. We admit that the question of origin is a deep one, but we are in this stream of life or existence, and if we can not wade through, we must float as best we can. We must, of necessity, think, and the exchange of thoughts is sometimes beneficial. Our humble opinion is that there is no such thing as creation or invention. The whole display of variegation throughout nature is simply the working over of the original, self-existent material. We all have, or should have, our ideas in regard to the great, silent, invisible power, universally denominated God. With your generous indulgence, Mr. Editor, I will venture my convictions in that direction.

In the first place, we all admit that the universe is a large one—so large, that if thought (the feeblest substance known) were to be projected in any direction, and just pressed forward in said direction with lightning rapidity, throughout eternal cycles to come, it would fail to find a terminus, or a point where space and matter ceased to exist.

Our convictions are that there never was a time in the misty records of eternity, that there were not countless myriads of suns, worlds, and systems, moving through space just as they are to-day, and peopled as now. Some baby worlds, containing low, undeveloped mortals like ourselves, others older and more mature, containing a better developed type of humanity. Scientists have discovered and named several chemicals or ingredients that blend in certain ratio and quantity, that assist in producing the varied forms or materializations that surround us. We presume there are many more of these basic germs, or ingredients, yet to be discovered, that assist in the evolution, or visible production, of all matter, from the lowest mineral to vegetable, animal, man. Also worlds, suns, and systems are brought into visible existence, with all their attending paraphernalia, by the proper blending of these necessary ingredients.

As there are inexhaustible reservoirs of the lower material, it is continuously developing to a higher, until it is sufficiently matured to unite in the formation of a baby world. As it matures through self-existing laws, and the required ingredients adhere sufficiently to produce higher forms or stages of existence, it slowly moves onward and upward, until it evolves the crowning masterpiece of creation, the self-conscious, individualized intellect or soul of the human form.

But, says someone, you have failed to tell us *who* mixed those components. Very well, I am free to admit that I am unconscious of having any hand in the mixing myself; but pray, which is the more absurd of the two subjoined propositions?

First—All matter and space eternally self-existent.

Second—All visible forms are produced by the self-blending of self-existent ingredients; just as simple and natural as the evaporation of a salt pool or lake of water, leaves a bank of salt.

We recognize the fact that certain conditions or means are necessary to produce certain results. These requisites we term natural or self-existent law. We frequently

hear the affirmation that *law exists*, and of necessity there must be a *law Maker*. Correct. We cheerfully concede the fact. But pray, why should not self-existent *law* be as rational as a self-existent *law Maker*?

We maintain that these basic germs are self-existent, and adequate to the construction of all visible objects. We can conceive of nothing but matter in the universe. Our physical system is matter; our spiritual body is matter of a more refined or higher gradation, and, as the I am, self, or soul, must, of necessity, be something or nothing, (and we scarcely can conceive a nothing to be the crowning something of our most anxious inquiry), we are forced to the conclusion that the soul must be the highest developed matter that we are competent to consider.

All the God that I am competent to perceive is the sum total of the ingredients, principles, and powers that exist.

Our conviction is that every manifestation of life contains a soul,—from the lowest moss, throughout the continuous chain of existence, to human, individualized identity; which state, being once attained, is eternally retained. And we continuously march on, through endless cycles of time, through the vast labyrinths of eternity, soaring higher and higher in the stupendous fathomless fields of delightful scientific research, yet unthought of or conceived by earthly mortal man.

COLFAX, W. T., April 19, 1888.

Letter from Leadville.

EDITOR OF GOLDEN GATE:

We arrived in this city among the clouds, 10,000 feet above the level of the sea, just as Brother Moses and Sister Mattie Hull, editors of *New Thought*, of Des Moines, Iowa, had closed an engagement of two months with the friends of our cause here; and after giving three lectures, on three Sabbath evenings in succession, was challenged by one of the learned physicians of this city, an "agnostic," to discuss the question of "Immortality," or, in other words, "Does man retain a conscious existence at death?" We accepted the challenge, and came off victorious, as several in the audience begged leave to add their testimony of the wonderful phenomena they had witnessed, although not claiming to be Spiritualists. Our opponent even related a demonstration of spirit presence in his own quiet room while he sat reading at midnight. His wife had retired, and, as he supposed, was sweetly sleeping, when all of a sudden she screamed with fright, and exclaimed: "Husband, there is a lady standing beside you with her hand on your shoulder." She described one of the Doctor's deceased patients whom she had never seen in mortal form. Thus the evidence and testimony was on our side of the question.

Friends and skeptics desired a repetition of the discussion which will take place to-morrow evening in a hall more in the heart of the city. On the following morning I shall start on an unlimited ticket for California, intending to stop in the principal towns on the Northern Pacific Railroad between here and Ogden City, Utah, once more to be in the home and enshrined in the love of my only remaining, yet mediumistic sister, Mrs. E. N. Balcom. It is there our dear sisters, seven in number, and a brother with father, mother, and companions, can come and mingle their enfranchised spirits with ours, compensating in part for the loneliness oftentimes experienced among strangers. Of this we should not speak, as our time is so much occupied in comforting the sorrowing, healing the sick, and aiding mediums in their development.

Maps and tourists have given a delineation of Leadville, geographically speaking, but to some of the readers of your excellent paper it may not be uninteresting to note that the size of Lake county is sixteen by twenty-two miles; its population 25,000, and 20,000 the population of Leadville. About 5,000 men are employed in the mines adjacent in the city. The average monthly yield about \$1,000,000. Wages high, and board \$7 per week (without rooms) in the average boarding-house.

For the past ten years the city has been more or less controlled by the drinking and gambling element, and their attendant vices, but recently the Roman Catholic priest, with the Protestant clergy of the city and their churches, with some others, determined that the gambling dens should be closed. At the annual election, held on the first Tuesday in April, they were successful by a majority of five hundred and ninety-one, although the gamblers and their allies spent \$30,000 to continue their nefarious business, while the friends of the movement only spent \$800. The newly elected Mayor at once issued a proclamation, directing the Marshal to enforce the ordinance against gambling, and to-day there is not a gambling establishment in the city. The gamblers will take their exit to be supplanted by a better class of citizens. Those unable to get away may spend their wages and evenings with their families, building up little heavens instead of hells. May the time speedily come when all towns and cities will follow the same course, and man forget to weary a fellow mortal. More anon.

MRS. F. A. LOGAN, LEADVILLE, Colorado, April 19, '88.

HOW LITTLE do they see what is, who frame their hasty judgment upon that which seems.—*Southey*.

Science of Spiritual Things.

[Given through a private medium for the Golden Gate.]

The scientists are becoming daily more attracted toward, and anxious to investigate into this philosophy of Spiritualism. For years they have scoffed at its probability, and have withheld all desire to investigate into its phenomena, considering that it was a phantasm of deluded, unbalanced minds, and not worthy the consideration of men of science, and have devoted their time to investigating other questions that attracted their attention. But of late years (one might almost say within the past year) they have been forced to recognize the fact that a great wave of liberal feeling was sweeping over the land, carrying conviction that, while a *science* it was but little understood or appreciated, there was something in it worthy their notice—something beside table tipping, and the other physical demonstrations that were "precursory symptoms" of something deeper and more worthy of research. They have discovered also that the idea was not confined solely to uneducated superstitious persons, but was investigated and believed in (because of intelligent investigation having proved to the satisfaction of the seeker after the truth of the matter) by a far greater number of the intellectual portion of the community than was dreamed of.

The "heaven" which has appeared to the superficial observer to be working so slowly (if at all) has impregnated the mass of humanity to a large extent, and, in these latter days, beginning to be visible in its broadening effect upon the religious views among those that heretofore had refuted by all means in their power, these "false doctrines" that threaten to overthrow the reason, and demoralize the principles of the people.

Look at the outgrowth in the Orthodox churches. See how many "splints" are constantly being made. The offshoots find themselves too much hampered by the old traditions which they had been taught to revere, without bringing the test of every-day sense to bear upon them, and which when, once an inkling of the "reason why" of many of these beliefs forced itself upon their notice, opened too wide a range of thought to be confined within the narrow bounds of unreasoning belief, but leaped the barriers and swept them away with resistless force into the broad open fields that lay beyond. And just here many rush to the other extreme, and accept everything that comes in the guise of "liberal thought," through whatever source it may be brought to their notice, having broken out of bounds, their judgment is yet not responsive to the rein of reason, and they run wild, until brought to a realizing sense that even in this broad field there must also be restraints imposed, and common sense and cool judgment are required to investigate and discriminate between the pure gold of progression and the ore of much that is not "Spiritualism," in which it is often encased. The crucible must be used, and the probe of thorough investigation be used unsparingly, in order to discover the wealth of knowledge and the gem of truth that lies embedded in the mass of seeming contradictions and superfluous matter that surround it.

That this probe is used with so steady a hand, and correct divination of the object sought, is proof that as a *science* the value of this philosophy of life is beginning to be better understood and appreciated by that portion of the world that hold the power to bring it to the notice of those through whose hands it can be most widely disseminated—the thinking, intelligent part of humanity.

Blessed are those whose earnest thought and desire to uplift those who, having less capacity for understanding this great light that is opening out before them, strive to adapt their larger knowledge to the needs of those less capable, and admit (with all due reverence) the "Spirit of God" into the hearts of the people through the means of what some consider the workings of the devil, and temptations of the lower nature.

To those whose belief in Spiritualism as the purest, highest form of religion—the teachings of which appeal powerfully and wholly to the spiritual part of mankind, to the highest thought of which they are capable, is given a "talent" that should not be "hidden in a napkin" to wait the Master's return, but be used for the benefit of all humanity, to uplift and uphold those who walk in the shadow of doubt, the darkness of despair, or the dense blackness of ignorance. To spread the light of advanced thought (backed by knowledge, and earnest desire for good) before those whose needs demand it, and be assured that in thus doing, they are not alone lending a helping hand to them, but laying up treasures of progressive thought and action for themselves when their mortal shall have put on immortality. WM. G. CLAYTON.

APRIL 23, 1888.

If the church would take an upward step and teach that God is not our step-father, but we are his real children, one and all, it would make us happier and better. We should begin to touch each other and move forward together, and no one would feel like snatching the best thing within his reach for his own gratification.

THE man who is vain of his wealth only proves that he thinks more of his money than of himself.

GOLDEN GATE.

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EDITORIAL FRAGMENTS.

What an empty haubtle is fashionable society life. To live to dress, to shine, to flutter butterfly wings in the sunshine of worldly advantage, with never a heart-beat for the sorrow and suffering of others, for the overburdened lives, for the "spirits in prison," for the sin-sick, for the souls struggling for the light,—ah! is not this to live the life of utter misuse and worthlessness! Better far a daily struggle for bread, with longings all unsatisfied, if but the spirit be kept sweet and tender, and the affections and sympathies pure.

If, in the light of the truly developed spirit, we could look out upon the world of humanity, with all its imperfections and undeveloped conditions—if we could see and understand the marvelous springs of action, the secret workings and motives that dominate human action—as we shall sometimes,—what a tidal wave of sympathy for our erring fellow beings would sweep over our souls. How little we know the harm we do to the erring one, and also to ourselves, when we harshly condemn. It would humble us all in our own conceit, if we knew as we are known.

"It is all the world to me, the comfort I derive from my knowledge of a future life, and from my communion with my spirit friends," remarked a worthy lady to us one other day. This is the common experience of all who have entered the inner temple of our beautiful religion and have learned the better way of life. There is something in Spiritualism infinitely higher and better than a mere belief in its phenomenal facts,—and that is its religion. Until one experiences this religion he knows but very little of the real comfort, and serene satisfaction that can be derived from a knowledge of spiritual things.

The enemies of Spiritualism seem to have rallied for a general attack upon its stronghold, phenomena, determined to crush it out of existence. Well, we will only say that they have undertaken a greater task than they imagine. No amount of fraud, or jugglery, or exposure of alleged mediums, can have the least weight with any intelligent Spiritualist; for it is upon the phenomena that he bases his philosophy. He is especially strong in that, and can not be argued out of it. It is only the unconformed investigator, and the downright skeptic, who are affected by one-sided and often unjust newspaper reports.

The time has come when something more than mediocrity is expected of those through whom we would communicate with our spirit friends. Spiritualists who respect the truth, and who believe in uprightness of life and conduct, insist that their mediums with the other world shall be alike decent and trustworthy. While, as is well known, purity of life and character are not strictly essential to spirit mediumship; yet they are essential to the character and quality of the messages received. Reliable messages can not be expected through unreliable mediums; the stream will partake, more or less, of the quality of the channel through which it flows.

My friend comes to me from the spirit side of life; he writes me a loving message between closed shades held in my own hand, and signs his name in his old familiar way; he entrances some medium and recalls familiar scenes, and awakens old memories, known only to us two; some clairvoyant sees and describes him accurately; he controls the elements and temporarily presents himself to me in tangible form, and I look into his face, and know of a verity that it is his own living self. "But that is not your friend," my Seventh Day Adventist brother presumes to tell me. Then who is it pray? "It is the Devil!" The Devil it is! God pity us for our ignorance!

What is there more shockingly pitiful or painful than the deliberate deceptions occasionally practiced by unprincipled persons in the name of Spiritualism?—More pitiful and painful when practiced by persons really possessing mediumistic gifts. There are too many good mediums in the world to-day,—mediums who would scorn deception,—for Spiritualists to bother with, or

attempt to bolster up, those who have once been fairly detected in fraudulent practices. Not that we should not help all such into honest ways of life; but we would let them find some other way than that of the practice of mediumship. That is something altogether too sacred to be trifled with.

Did it never occur to you, dear reader, that power, wisely exercised, is the greatest of harmonizers? Now, property is one of the secret springs of power, and perhaps the most potent one. Take the cohesive element of property—of church edifices, universities, book concerns, etc.—away from any of the religious sects, and what weight of influence would they have in the world? They agree because they can not well afford to disagree. Spiritualists, having none of this unifying element, agree to little or nothing, and that in so weak a way as to carry no weight with it. Give to the Cause upon this Coast a temple erected for spiritual uses, with assembly and seance rooms, a free library and reading room, a book depository and a live press, and a change like a new creation would come over the now somewhat chaotic elements of Spiritualism.

JESSE SHEPARD'S ANSWER.

We publish elsewhere, with some reluctance, Jesse Shepard's answer to certain questions propounded to him in the last issue of the GOLDEN GATE, and for which we offered him the use of our columns. There is little to be said of it more than that it is a virtual renunciation of the author's twenty years of professional mediumship and work in behalf of Spiritualism, and of his admission that his newly found religious associations are more to his liking.

Of course, Mr. Shepard can not reasonably expect that any considerable number of his old friends, the Spiritualists, will follow him into the Roman Catholic Church. They, or at least most of them, have no use for creedal institutions of any kind. They need no pope or priest to stand between them and their Creator. They prefer to take their religion at first hands. Hence, it will concern them but very little what Mr. Shepard's opinion of mediumship or Spiritualism may be.

We can but wish, for Mr. Shepard's sake, that he had written in a better spirit, and that he had not evaded the main question we asked him concerning the spirit nature of the singing produced through his vocal organs. It is true that he admits in a general way that strange phenomena have occurred in his presence, but he insists that he was not a medium—a distinction, in our judgment, without a difference. Surely, if Madame Sontag sang through him, as we and many others have heard him claim that she did, he was a medium for her music, and it seems to us folly that he should seek to evade the issue. We did not ask him if he sought to impress skepticism of the fact, but was his claim that Madame Sontag controlled him to sing true? He does not answer.

Now Mr. Shepard seems to think he has been greatly abused and vilified, and, in a note accompanying his reply, he makes some fearful threats of what he will do with these "alleged mediums, fortune-tellers, and would-be philosophers," if they do not let him alone. He will, he says, "make their name a hissing contempt throughout 'the civilized world.' We hope he will not engage in any such stupendous undertaking as that would prove likely to be. He certainly could not use the spiritual press for that object, neither would he find willing hearers among Spiritualists, if he should take to the rostrum, as he intimates he may. And as to the use of Catholic or secular journals for that purpose, have they not been "hissing" at our mediums from the first?

But we have not seen any of the abuse to which he refers. Surely, nothing of the kind has appeared in the columns of the GOLDEN GATE. Friendly criticism, actuated by honest motives, can not be construed into abuse, even if it does go straight to the mark.

We have nothing more to say, and may as well part company with our old friend right here. We do not question his right to think as he pleases, or go where he pleases. While we do not choose to go with him, we wish him *bon voyage*. We have other uses for our columns than in grieving over the apostasy of any one man, however long and well he may have upheld the banner of our cause. Christianity had Judas, and patriotism its Arnold, yet both Christianity and patriotism have lived to flood the world with glory. So will Spiritualism, with its blessed teachings and positive proofs of a future life, go forward, a mighty power in the world, conquering and to conquer.

—It may be interesting to know that our distinguished friend, James G. Clark, the eminent poet, composer, and singer, whose charming music gave such intense delight to the audiences at Louis' Opera House, San Diego, SunDays, April 15th and 22d, at W. J. Colville's meetings, has been receiving of late much well deserved recognition at the hands of the press, as well from the public at large, who invariably crowd the place of assembly whenever and wherever he gives one of his unique and truly inspiring entertainments.

MR. COLVILLE'S WORK IN SAN DIEGO.

W. J. Colville, in addition to other work in San Diego, has delivered a series of very interesting lectures on ancient history, in the Baptist church. On Tuesday, April 24th, "Atlantis, or the World Before the Deluge," was the topic; on Thursday, April 26th, "Egypt and Her Marvels" was the topic. Though the price of admission was twenty-five cents, there was a very large audience on both occasions, and the large audiences besides were such as any speaker might well delight to address.

Arguments considered by many scholars almost incontestable were brought forward to sustain the truth of Plato's tale and Donnelly's expositions of the true site and conditions of the real antediluvian world. No unprejudiced mind could be well blind to the great amount of information ranged in favor of the reality of Atlantis as the original mother country whence both Eastern and Western civilization have alike proceeded.

Perhaps the most intensely interesting portion of the discourses was the light they threw on Greek mythology and many portions of the Old Testament. No effort whatever was made to reveal the interior sense of any scripture in these lectures, only to account reasonably and historically for the letter of the Pentateuch and the Homeric poems equally.

While stoutly defending the doctrine of correspondence with reference to all the great inspired writings of the world, the speaker contended that their letter had a historic base. The letter, however, is by no means literally accurate and in many details is unsparingly sacrificed to the spirit.

The following points were particularly emphasized, and declared to be verifiable by all students who would without prejudice sift accessible evidence:

First—The account of the creation of the Red Race (Hadaama), mentioned in the second chapter of Genesis, refers literally to the great Atlantean people from whom the early conquerors of Egypt were descended, and of whom the Mound Builders of America were remote descendants.

Second—Paradise, Utopia, and all other names for some exceedingly beautiful and happy country on earth are all reminiscences of Atlantis, once an immense continent, but more lately a large island of which the Azores Islands are the remains.

Third—Plato's story derived from his ancestor, Solon, and by him received from Egyptian priests, is a substantially true history of Atlantis, its ten kingdoms and their rulers, the very place where Plato locates Atlantis having been discovered as pretty much in the condition described by him through deep sea soundings of many British and American vessels, notably the "Dolphin" and "Challenger."

Fourth—The gods of Egypt and of Greece, as well as of many other famous countries, were originally men who after their bodily decease were deified, and these men were the rulers of Atlantis.

Fifth—The deluge legends of the Hebrews, Assyrians, and many other peoples, were all based on a recollection of the submergence of Atlantis, which wonderful event must have taken place between eleven and twelve thousand years ago, and was accomplished through the united action of earthquakes, volcanic eruptions, violent storms, and the action of the sea.

Sixth—Noah's ark and the other arks mentioned in detail outside of Hebrew writings are traditions of the skillfully constructed boats, in which a wise and fortunate few escaped the well-nigh universal overthrow.

Seventh—The great Pyramid of Gizeh is probably nearly thirty thousand years of age, and was built by the Atlantean rulers (called in Egyptian chronology gods), during their long and powerful reign in Egypt.

The second lecture dealt especially with the condition of Egypt in ancient times, and particularly with the scientific and prophetic character of the great pyramid, which was declared to be a Masonic temple, embodying in its perfectly accurate proportions a revelation of the profoundest truths concerning the universe, ever memorialized on earth. It was a temple of the sun without a doubt, but primitive solar worship was the religion of the ablest minds and most illumined seers on earth, and was, in essence, a pure and magnificent spiritual, and in no sense idolatrous system. The conclusion of this lecture dealt with the meaning of the scenes in the life of Osiris, considered by Christian apologists to be fore-shadowings of the advent of Jesus.

On Tuesday, May 1st, W. J. Colville spoke on "The Egyptian Scriptures, and Their Influence on Primitive Christianity." Great excitement, as well as interest, has been aroused in these remarkable discourses, which to many people are truly astounding.

"THEY'RE TAKING BABY."—A correspondent of *Light* relates the following as described to her by Miss H—, the daughter of a clergyman in England—"A very truthful, not very imaginative woman," and to a Spiritualist—as an experience of hers while sitting up with a poor woman in her father's parish, whose babe was dying: "There were two beds in the cottage chamber, 'one a crib, in which a child of three or four,' 'the baby's brother, had been asleep for several 'hours.' Miss H— and the mother stood 'beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little 'voice called from the crib, and they saw the 'small brother sitting up, wide awake, and 'pointing with a kind of rapture in his face.' 'He cried out: 'Oh! mammy, mammy, beautiful ladies all around baby! Beautiful ladies! 'Oh! mammy, mammy, they're taking baby! 'The watchers turned their eyes on the bed 'again—the infant had expired.'"

—Mrs. J. J. Whitney met with grand success in Kansas City. The papers there give fine reports of her meetings. She left that city for Omaha on the first inst., where she will remain

for a few days, and then go to Chicago. Whenever she goes she carries conviction to hundreds of souls, and lifts the gloom of the grave from many lives.

A PREDICTION FULFILLED.

At about 2 o'clock on Tuesday morning last, the "Queen of the Pacific," one of the finest and staunchest of our Coast steamers, while on her way down the Coast, and when about sixteen miles from Port Harford, sprung a leak, caused, as was afterward learned by the displacement of a dead light below the water line. The captain made all possible speed for land, but the water rapidly gained upon the pumps, until the engineer and firemen, who stood bravely at their posts, found themselves working in water breast deep.

On nearing port the vessel was found to be sinking so rapidly that the passengers were removed to the ship's boats, and all were safely landed, with no more serious inconvenience than the loss of their baggage. The sea was calm at the time, or the most disastrous consequences would have followed. When within 200 yards of the dock the ship sank in about six fathoms of water, where she now lies.

A few weeks ago (Sunday evening, March 11th), at Odd Fellows' Hall, John Slater, the platform test medium, predicted disaster to this vessel. He said, in substance, and in his nervous way, "I see a large steamship at sea. There appears to be something wrong with her. Her passengers are crowded on deck and in great confusion. I see huge volumes of smoke;—whether from her funnels or from the hull he did not say;—'her passengers are in great danger. The steamer is going south. Her name is 'Queen of Pacific.' A lady, whose son was about to obtain employment on the ship, was advised not to permit him to do so, as a serious disaster was about to happen to the vessel. On several occasions he predicted the same disaster, and positively declared that he foresaw the accident."

Now, the skeptical world will no doubt conclude that Mr. Slater's prediction was simply a random guess, and that the sinking of the ship was only a coincidence. When it is remembered that there are scores of steamships running out of the port of San Francisco, it would seem to be something more than a mere guess that he should have hit upon the "Queen" as the fated ship. It is true, the vessel was not burned, as the prediction was supposed to indicate that she would be; and yet the sinking of the ship from other causes comes close enough to claim attention of the thoughtful.

GOOD HEATHEN, GOOD CHRISTIAN.

The belief has often been expressed that no Chinese ever embraced modern Christianity from true conversion but for secret and ulterior motives, not to be gained as an honest Buddhist. The truth of this assertion will in a few years be proven or disproven, for Chinese are coming into prominence in church matters, and whatever their object, they will be given ample opportunity to gain it.

Negotiations are reported to be going on at Washington regarding the admission of Chinese delegates to the Methodist General Conference. The more prominent among these is the Rev. Sia Sek Ong, who, it will be remembered, was a contributor to the Paris Exposition, and is the Centennial at Philadelphia. He is a man of extensive business relations and marked generosity. Before he became a Christian he gave ten thousand dollars to the Methodist mission, and another thousand in support of the Korean mission. As a heathen he also supported a founding asylum of one hundred girls. Furthermore, he is a helper to the distressed in all public calamities—pestilence, famine, flood and fire sufferers all find his purse open to their necessities. It is difficult, indeed, not to call such a man a Christian, whatever be the name of the masters he follows and imitates. To call him a heathen, were a compliment to his countrymen. Charly, the greatest of all Christian virtues, is in his by gift of Nature. Aside from this, his learning and ministerial labors in Christian fields should secure him a seat in the Conference of the church he espouses.

BY THE SEASIDE.

On Saturday last, we took our rapidly convalescing invalid down by the seaside, to Camp Capitola,—to get her away from every thought and excitement of social home life for awhile,—and left her there in the gentle keeping of that grand purveyor for the pleasure and health-seeking world, Mrs. Frank Lewis, formerly of the "Seaside Home," Santa Cruz.

Capitola is located a few miles below Santa Cruz, hidden away in a cosy little nook by the sea, with never a suggestion of foolish pomp, and never a breath of unfriendly air. Here the waves make gentle murmur forever upon the white sands of the beach—a fringe of snowy lace to the green mantle of the hills. It is indeed a charming place for a quiet rest, and then Mrs. Lewis spreads such wholesome, well-cooked food before her admiring guests—rich, yellow cream and luscious berries; tender, toothsome chickens, broiled and browned to perfection; etc., etc.,—that we are carried back to a pretty country home in the long ago.

Capitola contains many scores of pretty cottages, and many more of lesser attractions for the use of campers. Most of these cottages are now empty, as the season is yet too young; but a few weeks hence the camp will be thronged with a lively multitude. Over-worked reader, do you want a few weeks' success from toil? Drop a line to Mrs. Frank Lewis, and secure your room, and our word for it, you will not need this suggestion next year.

—Mrs. M. Eugenie Beste, the independent voice medium, will leave to-day for the East, stopping at several points on her way, and reaching Omet Bay in time for the Camp-Meeting at that place. She will remain there during the summer months.

EDITORIAL NOTES.

—That able lecturer and energetic worker, Paul R. Smith, passed through San Francisco, yesterday, on his way north.

—Mrs. Lena Clark Cooke has kindly consented to entertain the audience at the Union Spiritual Society, Wednesday, May 9th. She will speak of her experience as a medium for many years. Doors open free to all; 111 Larkin street.

—There will be an entertainment at St. Andrew's Hall, 111 Larkin street, on Tuesday evening, May 8th, for the benefit of the Union Spiritual Society. An interesting program, with social and dance and refreshments, promises a good time to all who attend.

—W. J. Colville will commence his second term of work in Los Angeles on Monday, May 7th, in Bartlett's Hall, at 8 P. M. His class in Spiritual Science will open at 640 South Hill street, Sunday, May 8th, at 2:30 P. M. On Sunday, May 13th, 20th, and 27th, he will lecture in I. O. O. F. Hall, at 2:30 and 7:30 P. M. He will also speak in Pasadena on Friday. All letters should be addressed this month to 640 South Hill street, Los Angeles.

—The press dispatches state that Ex-Judge Daily, of Brooklyn, a prominent Spiritualist, recently challenged Dr. Talmage to a public discussion of the merits of Spiritualism. The Doctor, who is brave enough behind the ramparts of his pulpit, where no one can make reply, refuses to accept the challenge, and does so in a manner so meanly abusive of Spiritualism, as to make the very "diakia" in hades look down upon him with unutterable contempt.

—Bro. I. C. Steele, from the rich dairy region of Pescadero, who is never so happy as when doing a kindness to somebody,—sends us a toothsome and thoughtful reminder of his friendly interest in us, in the shape of a two-story cheese,—a marvel of creamy excellence, constructed evidently by a cheese-maker of rare artistic skill. If this is a sample of the products of Dr. Steele's dairy, then should they certainly command a fancy price in the markets.

—An agreeable surprise was given to Mrs. Huston on Wednesday evening last. Her friends, to the number of about twenty, assembled in the evening for a parting scene, for full form materialization; but just prior to the commencement of the seance, a lady arose, and made a few pleasing and also regretful remarks, at the necessity of leaving the medium from our midst for the present. The lady then turned the matter over to a gentleman present, who followed in the same strain, and closed his remarks by presenting her with a souvenir as a token of esteem from her many friends, both present and absent,—which was responded to by her in a very feeling manner.

—Mrs. Ada Foye's Sunday evening meetings at Washington Hall are schools of instruction in spiritual philosophy, as well as demonstrations of spirit power. The first hour is devoted to answering questions by the audience. Then follows her wonderful ballad, and other tests. On Sunday night last the house was packed, as is usually the case. As Mrs. Foye's meetings are attended mainly by skeptics and church goers, and as there will be no regular Sunday evening spiritual lectures in the city during the month of June, Mrs. Foye will continue her meetings during that month. They will not, in any appreciable manner, interfere with the attendance at the Oakland Camp-Meeting.

—Dr. Aspiwall and Mrs. Huston left for the East on Thursday last. They expected to remain with us until after the Camp-Meeting, but the Doctor received business letters which called him home. He tells us that, for the last month, every hour in the day, from 10 A. M. to 1 P. M., he has been engaged in his work of healing, and the development of mediums. Mrs. Huston has assisted in the work, but her health has been very poor since coming to the State, owing to development and acclimation. We hope these excellent instruments for the spirit world will soon return to us, with renewed strength and spiritual powers, for such as they are needed here, in fact everywhere, for the uplifting and elevating of humanity.

—Our pioneer friend, Col. L. W. Ransom, of Oakland, now nearing his eightieth year, is suffering from catarrh, which has nearly deprived him of sight, but from whom we are glad to know, he is recovering. Col. Ransom published the first spiritual paper on this Coast—*The Spiritual Herald*, published in Marysville, Cal., in 1856. The paper lived only a few months. He was afterwards connected with W. H. Manning in the publication of *The Family Circle*, in this city, a paper that had some longer existence; but it was some years in advance of the times. The people were not yet ready to sustain a good spiritual paper. Col. Ransom was formerly one of the leading journalists of California, a man of wide influence and large wealth.

MAY SHE SUCCEED.—There is a prospect of New York yet having a Woman's Hotel. The suggestion of its method of management is a good promise of its success. Heretofore it has been the custom, with similar ventures, to appoint outsiders to make rules and regulations; but such could certainly feel only cold sympathy with the class whom they (the houses) were intended to benefit. Mrs. C. Wheeler is the proprietor of this last venture, and she proposes to have the new hotel managed the same as a club, with a committee of the inmates and stockholders. Mrs. Wheeler's success in founding the New York Exchange for Women's Hotel, and her acquaintance for long years with art students and workers in art, can not fail to have brought her into a perfect understanding with the necessities of young women whose fortunes must be wrought out by their own hands and brains. None but a serious and steady worker can understand and truly help others who must work. Perhaps it might not be so easy for another, less earnestness and executive ability, to raise the proposed two hundred thousand dollars, to build a fire-proof house, so arranged as to give each occupant a room with an open fire-place and all other comforts, for six dollars a week.

Jesse Shepard Answers His Critics.

[We almost regret the offer we made last week of the use of our columns to Jesse Shepard, to answer a few simple questions that he propounded to him concerning his mediumship. He writes in such a bad temper—unlike what we might expect of a "medium"—and goes on out of his way to say harsh things of our paper—all of which is so foreign to the course of this journal, that we admit the following with much reluctance.—Ed. G. G.]

EDITOR OF GOLDEN GATE:

In your editorial of April 28th, you virtually admit that you lack the "moral courage" to reproduce my article from the *R. P. Journal*. Not only have you admitted this, but you open your columns to lying attacks, falsehoods, and abuse of me by those who are not competent for serious argument, and now you ask me some questions, which you say "may involve some moral courage on my part to answer." And you add that I have no right to denounce spirit mediumship.

Let me begin by saying that I have not denounced it in the way in which you would like to make it appear. The whole tenor of your editorial would make it appear that I do not believe the facts of mediumship. I have never denied these facts. To my mind there is no such thing as "Modern Spiritualism." Spiritual manifestations have been known in all ages, and the Catholic Church has produced among her saints more wonderful and more instructive spiritual power than the present age has witnessed through any medium. But it is the abuse of this thing called "modern mediumship" that is to be deplored by all thinking minds. We are apt to believe in fortune-tellers, divinations, and all kinds of mumbling, and this kind of thing is cracked up as "grand mediumship," and we are told that the world is in need of it to make it better, more spiritual and charitable.

I repeat, I do not deny the facts of mediumship, but I do deny that common mediumship, as it is now practiced and preached, is doing the world any good; on the contrary, it has done and is doing great harm. We are apt to believe in professional mediumship as benefiting humanity. I deny that there is any good in a system that preaches fortune-telling and black art as a prime factor in the advancement of modern civilization. I see no good to be got from running about at mediums day after day, under the pretense of receiving communications from some loved one, when, in a great majority of cases, the real motive is to obtain information on the rise and fall of stocks, gossip about love affairs, and cranky questions about the nature of the spirit world. I do not call this Spiritualism. Its true name is *spiritism*, and it is far worse than any materialism that the world is acquainted with.

As for my powers, I retain all that I ever possessed, and I have never denied the wonderful phenomena that sometimes occurred in my musical seances. But I wish it distinctly understood that I take the name of "medium" as a philosophy in explaining my gifts, and as a medium is one thing, a psychic is quite another. Marvelous spiritual manifestations have occurred, and are occurring every day, in the presence of persons who are not mediums, and who never will be. The word "medium" is a term which fully describes an unreliable and ignorant individual with no natural powers of his own. Those who love to remain in this kind of spiritual slavery are free to do so; for my part, I am not in the least interested in no one to-day in the world, who can do anything of real merit, who openly professes mediumship. The word "medium" is invariably associated with the lowest scale of intelligence, and I would not have the name of "medium" applied to the natural talent of speakers like Mr. Morse and Mrs. Watson by branding them with the epithet of "medium." I regard such speakers as men and women far removed from the position of mere sticks and machines, and I am not at all jollying by the first spirit that chances to sweep down and take possession.

Inspiration is indeed one thing; to be a machine is quite another. To my mind it is wicked as well as cruel to become a machine of any spirit or class of spirits. But this is what you and other Spiritualists would wish us all to become. I, for one, have had enough of the tyranny of this kind of mediumistic spiritism. I claim the right to make a little progress day by day. I claim the right to advance out of gross materialism into a region of religious philosophy, where the "communion of saints" is preached, and where the highest and best of the precepts and principles of true Christianity, I claim the right to join any church I please, to reason as I please, and to think according to my own understanding.

I believe in the Spiritism as taught and recorded in the Bible. I believe that the Catholic Church has always contained a true philosophy of spirituality and spiritual inspiration, and it is nothing new to me to sing in the Catholic Church. Twenty years ago I rendered my first solo in the leading Catholic Church of St. Louis, and my music was always more powerful and effective when rendered in a church, surrounded with conditions of the highest reverence, in a harmonious and beautiful service, than when experienced in a promiscuous seance room. I do not blame Mr. Colville, nor anyone else connected with Spiritualism, for seeking that harmony by attending mass in a Catholic Church, and then claiming that Mr. Colville is not only sufficiently sensitive, but sufficiently sensible, to appreciate the spiritual sublimity, peace, and good-will manifest in the Church, as opposed to the discord, hidden strife, selfishness, and clashing interests of the typical spiritistic audience.

I have often said, and I repeat, that it is no honor to be a medium, and yet one of my wise critics has lately accused me of wanting to be the *greatest* medium. I must therefore repeat again that I am not a medium, and must refuse point blank to have anything more to do with it. It is not my desire, inclination or ambition to be a great medium, or to practice mediumship in any of its forms.

You ask, "Did Sontag, Mozart, and Beethoven sing and play through me?" I answer that I never asked skeptics to believe this, but I did ask them, and expected them, to accept the music on its own merits. If the music was bad do you think that the mere mention of Mozart's name would cause critics to accept the performance as a good one? Do you think that the mere announcement of such names as Beethoven, Handel, and Haydn would cause music lovers to pay two dollars for a poor concert? I never could prove and never tried to prove that these musical spirits performed through me. How is it possible to prove such a thing, since the spirits themselves are not tangible? I can not prove my theories and convictions to the world, and I am not going to try.

It is claimed now by some of the rampant Spiritualists that Spiritism and mediumship have made me famous. There was never a more malicious falsehood uttered. The people who have kept me in tyranny abused me, grossly deceived me, and bent my spirit as with a yoke of iron for twenty years, now claim what I am. The individuals who once pretended that I knew too much to be a medium now rise up and proclaim before the world in a loud voice: "He is a medium, and we made him what he is." All this is in keeping with the impudent assertion that I have grown rich through mediumship. The

facts are that I would have starved to death long ago had it not been for the cultured church people and agnostics who attended my seances for the sole purpose of enjoying the music on its own merits. The Spiritualists when they found that I was not a "test medium" always let me severely alone, usually remarking that my music was not of a test nature.

And now these persons are crying out against me for the great crime of singing in the Catholic Church. The individuals who took no interest in me or my gifts refuse now to let me go where I am appreciated. Could moral and mental tyranny go further? But Mr. John Wetberbe wittily and accurately diagnosed the green-eyed "sour grapes" of Mr. Wetberbe added that all the others would go and likewise if they could. Strange contradiction of human nature! Monstrous paradox! A man is denied hostility, encouragement and appreciation among a people supposed to be his friends, and he is driven into other spheres of labor where he is appreciated by other strangers.

In closing I want to say that malicious gossip and slander will not help the cause of mediums and Spiritualism. A series of stories are circulated to the effect that I have lost power, that my friends are angry because of my singing in churches, while my life has been threatened by progressive religion who call themselves "progressive Spiritualists." This is not the way to convince the world of the truth of the floating lies, threats, intimidation, and lying gossip only serves to add fresh discredit to a cause which ever has been, and ever will be, unpopular.

MADAME DIS DEBAR.—The Eastern papers, for the last two weeks, have abounded with the accounts of the trial of this noted woman for an alleged conspiracy to defraud one of the leading lawyers of that city out of certain of property which she induced him to make over to her for an asylum for indigent mediums. His meddlesome heirs took the matter in hand and undertook to teach him what his confederates of the bar have never yet discovered—that he was incompetent to do what he pleased with his own. Of Madame Dis Debar's mediumship we have no personal knowledge. We have it from those whose veracity no one would question that pictures have been produced by independent spirit power in her seances, under conditions being such that deception was absolutely impossible. She may be a bad woman, and may have deceived Lawyer Marsh, but we should want some further and better testimony of the fact than that given by the secular press. We do not believe in upholding deception of any kind; at the same time we are in no way hasty to join the ignorant rabble in the business of stone-throwing.

DEAD BONES.—The religious world ought to rest easy now. The bones of that old Archbishop of Canterbury, Thomas à Becket, have been found. They were in a rough stone coffin beneath Canterbury Cathedral. A mark has been found on the crown of the skull that is said to correspond with the sword-cut of the Bishop received which took off the top of his scalp. This is a Becket identified. What pains the world does take to prove the material side of things! If half had been given to find the eternal part of man, no attention would now be bestowed upon the decaying timbers of his earthly abode. Not even those who live and deal in spiritual consolation can get quite away from bones and ashes of the flesh. The problem of immortality seems to be one that the majority of mankind would not solve if they could; but at the same time they have a curiosity about the things they prefer shall not grow dull. Not all who are connected with the soul's endless being are brave enough to say so; there is a charm on the borderland of false that persons do not try very hard to resist.

INSPIRATION.

The spirit picture used by the Moore Manufacturing Company, of Seattle, W. T., to call attention to "Moore's Revealed Remedy," is really a work of high artistic merit. It represents an elderly gentleman, Mr. Luther L. Moore, writing under spirit control. Mr. Moore occupies the foreground, seated at a table, his right hand grasping the pencil. He has a venerable, flowing beard. His eyes are not resting upon the paper, but are looking straight out into space, while his face is wrapped in an expression of mental abstraction.

Standing behind Mr. Moore, with one hand just above his head, and the other nearly touching his right shoulder, is the spirit form of a woman. Her arms and features are exquisitely modeled. Her face is characterized by a sympathetic earnestness and dignity and benevolence of expression, conveying the idea of great beauty, coupled with intellectual and spiritual endowments.

The shading is excellent, the spirit form gradually melting away and being absorbed by the dark background until the outlines are scarcely definable.

The picture is in accordance with the spiritualistic idea of "inspiration." This is the word the owners have appropriately chosen for a title. Mr. Moore claims to have discovered, mediumistically, in certain barks and roots, peculiar to Puget Sound, a remedy for the cure of most kinds of disease. He says these barks all disease arising from indigestion, a torpid liver, and impure blood, and that his discovery, "Moore's Revealed Remedy," regulates the stomach and liver, and thereby enriches and purifies the circulation.

Mr. Moore appears earnest in the belief of the efficacy of his remedy, and says that he rarely meets with a case of sickness he can not cure.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON & CO., PHILADELPHIA.—I have made three experiments with your Red Seal Granulated Lye or Potash. I used the lye with the following results: First, I used twenty-seven cans of the lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were weak and strong and healthy. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about one gallon of lye to a can of water, and this has completely destroyed all the scale.

S. R. JOHNSON.

Passed On. April 30, 1888, of peritonitis, Mrs. Martha Nell Anderson, beloved wife of G. G. Anderson.

The subject of this notice was born in Missouri, and at the age of eight years crossed the Plains with her parents and settled in Southern Oregon. Here she grew to womanhood, and for many years was, if not the main stay, at least, a great support to her parents. She went to Willamette University at Salem, Or., and on her graduation made a profession of school teaching, which she followed for a number of years. Finally, however, exposed to the cold weather of that State, brought on bleeding at the lungs, and she was compelled to renounce her profession and go home—everyday a sight, to die—but it was not to be so. One day, after she had been home nearly a year, and was lying at the point of death, she suddenly became and was developed as a medium, had standing over her an enormously large Indian. This proved her salvation. He told her to quit taking doctor's stuff, get out to a wagon and go to the sea coast, and he would take care of her. This promise he has faithfully kept, and for more than twenty years he has been her constant guide and protector. When her health returned, as he told her it would, he used her as a healing medium, curing many cases where they had been given up by doctors of the school. For this she never made any charge, though often she was told to make serious orders of strength to assist the sick ones who sought her aid. In later years she became developed as a first test medium; but owing to her very sensitive nature, gave but few sittings, and these only when her husband was present. She was of a different, retiring disposition, and of a very charitable nature. Many times has the writer heard her express sympathy for the poor and down-trodden, and wished she was in a position to aid them. Pure of heart, simple and kind in her nature, none knew her but to love her, and while a mind of wonderful grasp. So fully developed was she that no sooner had she passed out than she began trying to manifest, and on the way to the burial of her body, gave the writer most convincing evidence of her presence in the carriage with him, and of her remembrance of a promise made to him some days before she passed out. I know my beloved wife is with me still.

E. G. ANDERSON.

Mr. Colville's New Works.

[Concerning W. J. Colville's new works, "Mental Therapeutics, Philosophy and Phenomena," and revised edition of "Universal Theosophy," the author writes as follows:]

As a great many inquiries continually reach me from various points and many persons concerning the new literary production on which I am now actively engaged, I feel under the necessity of requesting a few inches of space in your valuable columns to explain exactly my situation with regard to it. In the first place I am positively deluged with matter for the "Question and Answer Department." Of this I do not complain; indeed, I am very glad that it is so, as it affords me an exceptionally favorable opportunity for putting in permanent form information on such subjects as are at present greatly interesting large numbers of inquiring people; but however favorable to the ultimate success of the book this circumstance may be, it necessarily involves the expenditure of more time and effort than I can easily bestow upon it, considering the multiplicity of my other engagements. This is one reason why I shall be compelled to delay its publication until September, in which month I feel confident it will be issued in Chicago, as I can not get it out at a reasonable rate on the Pacific Coast, in the style in which I desire it to appear.

Second, it is imperatively necessary that I should be within easy access of the publishing house at the time the volume is in the press, as to prevent serious typographical and other errors I am compelled to personally revise every proof sheet, and as my engagements in this State are such that I can not go East immediately, I must defer the publication of this work till circumstances favor my temporary residence in Chicago. I have almost completed arrangements for spending the month of September in that city, and during that month I confidently expect to place "Mental Therapeutics" in the hands of the subscribers.

Third, I find the cost of publishing and electrotyping so large, a volume will involve very considerable expense. I must therefore be assured of \$500 in advance, and to raise that sum without delay I repeat the offer previously made in these columns, that all readers of the GOLDEN GATE can send fifty cents at once to the editor, who will put their names on the subscribers' roll. The book when published will be very cheap at \$1, as it will be handsomely bound in cloth, and will contain about 300 large, closely printed, pages. It will also be issued in one beautiful volume, with a new edition of "Spiritual Science of Health and Healing," at \$2. Immediate subscribers who read this notice can send \$1 to Mr. Owen, if they wish this large double volume. These rates are actual cost price, without profit of any kind, and are offered only as a means of raising the needed capital. This offer in common justice must be limited to subscribers to the GOLDEN GATE. All other persons must send the proper subscription price of 75 cents for the smaller, and \$1.50 for the larger work, to Mrs. Sadie Corrie, 6 Turk street, San Francisco. The time for subscribers absolutely expires at the end of June, by which time I expect to have my manuscript in the hands of the publishers. Respectfully,

W. J. COLVILLE.

SAN DIEGO, April 30, 1888.

OAKLAND SPIRITUALISTS.—The Progressive Spiritualists Association of Oakland met at Fraternal Hall, Seventh and Peralta streets, last Sunday evening. Mrs. Cowell, of Oakland, gave the opening invocation. Dr. Aspinwall, of San Francisco, gave a very interesting lecture of his experience in Spiritualism, after which circles were formed, and Mrs. Huston, who accompanied Dr. Aspinwall, gave some very good tests, which seemed to be fully appreciated by the audience. On next Sunday evening, Mrs. Wiggins of San Francisco will lecture. Mrs. Miller and Mrs. De Roth of San Francisco will also be present, and give tests from the platform, besides other of our local mediums who are expected to be present.

DR. A. B. DOBSON VS. OLD SCHOOL PRACTICE.

HICKORY STATION, Montgomery Co., Ark. DEAR BROTHER:—I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the electric practice of physic in this country for more than twenty years and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

Spiritually yours for more truth, BENJ. JOHNSON, JR., M. D.

OMERAL, Holt Co., Neb. DR. A. B. DOBSON.—Dear Sir:—You have no doubt recognized my handwriting in numerous letters sent to you by Mrs. Judith Binkard of this place. She and her husband are neighbors of mine, and her minister, Mrs. Binkard asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit hand, and she requested me to write for her. The diagnosis was so truthful that she and her husband believed that your band could cure her; but when the first prescription came she was so surprised that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happiest result. Mrs. Binkard had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those who are taking your medicine according to the direction of your spirit hand.

Truly and kindly yours, A. C. BARNES.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested: "I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, ——— dollars."

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NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday at 11 a. m. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 p. m. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—There will be circles for the investigation of spirit phenomena and development of mediums at 310 Tenth street, Oakland, every Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Pupils may be psychological, the quickest way of development. Admission, 25 cents.

GNOSTIC SOCIETY—PRESIDENTS, PROFESSOR and Mrs. Chainery, Room 17, Flood Building, corner Fourth and Market, Sunday meetings, at 11 a. m. and 7:30 p. m. All invited. Society meeting, first Thursday of each month.

METAPHYSICAL COLLEGE, at 105 McALLISTER street, Sunday evening, April 29th, at 8 o'clock. Josephine R. Wilson. Subject: "Metaphysical Healing." Giving the Statement of Being on the Rock on which we Build." All invited. Collection.

SOCIETY OF PROGRESSIVE SPIRITUALISTS.—Free spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. All are invited. Admission to none.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrew's Hall, No. 111, Larimer street, San Francisco, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meeting at Fraternity Hall, corner Seventh and Peralta streets. Meetings at 7:30 and 7:30 p. m.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Sunday evening at 8 o'clock, 1000 Market street, at 7:30 sharp. Free library and free admissions.

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[TITLE PAGE.]

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The Church and Spiritualism—Their Comparative Value.

By L. M. BROWN.

In the GOLDEN GATE of March 24th, "A Voice from the Far East" puts forth this caution when considering the ways proposed to spread the cause of Spiritualism—that we "make no sudden dash," or attack, on the religious opinions of people, to overthrow them, and thereby provoke a hostility in the start, that will prevent a consideration of our philosophy. The suggestion is a good one, but if that "voice" had been with us in the last two years, it would have discovered that the GOLDEN GATE, in its presenting of this subject, had anticipated it—that the policy has been rather to hold up the truths of our cause, instead of pulling down the house over the heads of church members—that the work of the iconoclast has been left for others to do.

This, too, has been the policy of our best speakers—Mr. Colville, Mr. McKaig, Mr. Morse, and others. It has seemed to be a uniform conviction that there was no need of antagonizing the churches—that the better way was to show them the beautiful truths that had been demonstrated to us, trusting to natural causes to eliminate from their minds that part of their belief that was incompatible with the new light revealed by our phenomena and philosophy. Give me the privilege of "leaving on trial," for a few months, the truths we are in possession of, and, as a natural consequence, the errors of old theology will quietly step out or be neutralized by these better, more comforting, and reasonable truths.

It is true there are some to whom the mention of "the church" is like a red flag to a mad bull, but there is no occasion for such a feeling. We have in our philosophy such a good thing that we can afford to be magnanimous, even if some of the clergy are bigoted and intolerant toward us. They profess to be working to secure the same ends that we are after—to convince the world of the truths of immortality, and to make mankind better. We think they generally are sincere, and we know we are. We think we are making better progress than the church in this work, and the results of our labors in redeeming the world from skepticism, infidelity, and materialism, leave no doubt as to which is the better way—yet if they prefer to go by ox-teams instead of on steam-cars with us, we must let them.

But in many respects we can not afford to ignore the ways and methods of the church. In many ways we can profit immensely by their example.

First—Their cohesive properties we should emulate, so as to work together, and become a great army of progress instead of a straggling mob.

Second—The devotion they show to their cause, and their willingness to contribute of their means to its support.

When we consider the comparative intrinsic value of the two doctrines—old, dogmatic theology, and the new, cheering, life-giving properties of the spiritual philosophy—and compare the amount contributed to the support of the two systems, we, as Spiritualists, ought to feel like hanging our heads in abject shame at the showing that we have made.

Why, so rarely is it that a man of means makes a donation of a number of thousands of dollars for our cause, that when such an exceptional case occurs, it is considered presumptuous evidence of insanity!

And when a man, in his will, devotes a considerable share of his fortune to spiritual causes, if he have no near relatives to contest the will, an army of second, fourth, or sixteenth cousins will swarm around his remains, to prove that he was "unduly influenced," or not in his right mind; when, had a much larger donation been willed to a church or theological school, it would have been accepted by the world at large as evidence of a level head!

Now, why is this so? Is it because Spiritualists do not value their belief as highly as church people?

That can not be, for they all say there is no comparison between the two. Is it that we are more niggardly? We wouldn't like to admit that.

Is it because we don't realize the utter worthlessness of riches to bring us happiness in "the Summer Land"? Impossible, for messages are continually coming from those who have passed over, impressing us deeply with this fact, and of their regrets that they did not, while here, place some of their means where they could see to it that it was not diverted from its intended use.

But these regrets are of no avail except as a warning to others not to commit a similar fatal mistake, and put off too late an intended duty, for they come when their signature to a check would not be worth the paper it was written on.

In Boston we have an example of a man who has built, with his own means, a temple dedicated to this cause, and his name will be immortalized for all time, so rarely does such a case occur.

But why is he almost alone, and left to carry off all the honors for such an object?

This is a serious question for us to answer, and one that we must not dismiss till we have solved the mystery, and revealed to ourselves just where we stand. And it will apply not only to men who have wealth to leave, but to all of us who have to labor for our daily bread.

Let us compare what we are willing to do now for the support of a precious belief, with what we did when we contributed to the support of the church, which brought us no comfort, unless it was a nicely cushioned pew to doze in on Sunday.

This comparison will show us that we need to "wake up" and educate ourselves up to the point of contributing for the support of a good thing, at least as liberally as church people do for what we have discovered to be a very poor article.

We all, rich and poor, need to commence our education right now, and not let up till we see that we occupy the same position in regard to our cause that church people do to theirs, and then heartily thank them for the example they have shown us of devotion to what they believe to be a good cause.

It might seem desirable to have someone who is wealthy and liberal enough to do for San Francisco what Mr. Ayer did for Boston in erecting a temple—do it all,—but I am inclined to think that if there is something left for us all to make up, we shall set a higher value on it.

Anything that we all help pay for we take more interest in; and if all Spiritualists who visit San Francisco occasionally could contribute something for a "spiritual home" there, for headquarters for all spiritual purposes—hearing lectures, a publishing house, reading-room, and library, and holding seances for scientific investigation—it would bring us a rich return, not necessarily in dollars and cents, but in the enjoyment we should find in having such a "Mecca," to which all Spiritualists of the Coast could make a pilgrimage when disposed.

We need to take the same view of our duties that one of our sisters here did during the visit of some mediums in Stockton a few months ago. She and her husband are hard working people, having no surplus dollars laid by. She told me "some might think them extravagant for having expended six dollars on mediums in as many months; but when we belonged to the Church, and each of us put a quarter into the plate every Sunday, no one thought so, though then we paid at the rate of twenty-four dollars a year for what gave us a very small amount of satisfaction, compared with what we now get." This person, you can see, is an "educated" lady, and we all want to enter upon a course of just such "education," and not consider ourselves as "graduates" till we take the same view she did.

STOCKTON, April 24, 1888.

What is Spirit?

EDITOR OF GOLDEN GATE:

The above question was the one discussed by the adult class of the Children's Lyceum Association, of Portland, last Sunday morning. It was interesting to hear the different views advanced, as no two seemed to think alike, and scarcely any one had any well defined thoughts on the subject.

Bro. Bennett took what he called the Scripture or New Testament view, and quoting from Paul, "There is a material body and there is a spiritual body," claiming that Paul intended to convey the idea that while we had a material body, we at the same time had a spiritual body separate from it (the material body); that we would take possession of immortality after the death of the material body, and strange as it may seem, Lawyer Hewitt came to Bro. Bennett's rescue, and claimed the idea correct.

Dr. N. C. Boatman held that man was trine in his make-up, and was composed of "soul," "spirit," and "body;" in other words, the God-like "I Am" soul, the spirit signifying force, and body signifying materiality. The Doctor did not clearly set forth this fierce war; but, as a whole, I think his ideas the best defined of any of the class, and showed that he had given the subject much thought. While I do not think it possible for us to fully understand what spirit is, I am of the opinion that the question was only intended to ask, What is spirit individual? That is a person who has or once had an earth life. In answer to this question intelligently I think is quite sufficient for one question for one train of thought.

Take the individual "I" for the "soul." I will not attempt to define its primal birth nor far remote, but as a something independent of body or spirit, possibly having its origin in both body and spirit. Then spirit I would define as that subtle element that gives the active life to the natural body, and fills it as the water does the sponge, and survives the change called death, and is still the clothing of the soul and home in which it dwells. This spirit has form and substance, has objective being, and is as plainly discernible to those dwellers in the spirit realm, as are those around us, in material form, to us.

And thus St. Paul, when he said, "There is a natural body, and there is a spiritual body," intended to convey the idea as above set forth. This, I hold, is proven by every returning spirit, in whatever garb they come, or in whatever way they are able to reach our understanding; is proven by every living medium, whether clairvoyant or clairaudient; and that they not only see and hear our loved ones on the other side, but can see our spirit forms while we yet inhabit the gross material body.

It is no argument that because we can not (as yet) analyze the spirit, and tell its

component parts, that there is no spirit (I am speaking of individual spirit). We might as well say there is no electricity or no other imponderable agents around us. We have learned too much of what spirit is not, to have a pretty well defined idea, and every professed Spiritualist ought to have outgrown all such ideas, as advanced by our Bros. Hewitt and Bennett.

C. A. REED.

PORTLAND, April 16, 1888.

PUBLICATIONS.

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GRATEFUL—COMFORTING.

EPPS'S COCCA.

BREAKFAST.

From the Sun Angel Order of Light.

[Written for the Golden Gate, by Spirit Saldie, leader of the Oriental Band in the Heavens, to the children of the Order of Light in Earth Land, through the Scribe of the Order, Mrs. E. S. Fox.]

Saldie sees great lack of unfoldment among those who seemingly would look high for truth and light. Among those who compose the Order are those for whom she labors unceasingly, and into whose hearts have come holier aspirations, and greater longings thereby. Far out into the future we will not look at this present time, but will content ourselves with what the present may unfold. Into this present are centered great hopes for the future—hopes born from out the past—which, realized, will make of man an exalted being; one in whom is vested the power of the God-head—power which past teachings have taught the children of men exists only in the Supreme One, and which His children must fear and worship, rather than emulate and gather to themselves.

It has not been thought possible that man may have within himself the power and possibilities of an Angel of Light, approaching more and more to that of Deity. This would have been considered sacrilege even to contemplate, and blasphemous to believe; but such are the possibilities of the race. Through growth and unfoldment, man rises higher, and still higher, in the scale of being, until at last he is able to attend to the building of worlds—shall Saldie say? While creative power belongs alone to the Infinite, still there is silent work which his children may perform, even in the building of worlds.

All nature throbs with one great, harmonious heart-beat, the central heart of which centered in Deity, as we say; yet the one tide of life runs through all veins, from Deity through His children, and thence through His works. Angels watch the unfoldment of planets, attend the opening of life's unfoldments, watch the springing up of grass and fern, moss and flower, until verdure is seen in many places, where but a little while since, naught but brown, bare barrenness was visible. Angels who were masterful thus watched this planet in the long, long ago. Angels who are thus masterful minister to the life of this planet to-day.

You wonder much why earth unfolds so great a balance of that you call evil. Saldie says this must of necessity be so, in the nature of things. Evil exists, and still is not evil, for out of all shall come lasting good. We who have watched with great interest the developments of nature, see and understand much of the why, for it all lies in underlying conditions. There are greater possibilities yet unfolded within these conditions, than many are aware of. Were earth's higher unfoldment reached, in the present state of things, Saldie and the entire band of masterful ones would turn away with sorrowful hearts, and seek other fields of labor. There are many fields which have greater seeming promise of good than the present, but Saldie and the band have for the ages turned our thought to this one garden of promise, even though, for long ages, down to the present time, our garden is still as an uncultivated wilderness.

There have been times of reformation, in which a new doctrine has sprung up among the people, promising to outshine all that have before been given to humanity, but such have had their rise and fall, their morn, midday, and eventide of decline. Yet Saldie has seen a light far beyond them all, which yet was to illumine the earth, making it a dwelling place for those who were able to bring light out of darkness, and order out of chaos. Now has come a time in the history of the planet, as Saldie has told her children, for which she has waited—a time in which her heart rejoices, a certain time prophesied long ago by seers and prophets, who were then looked upon as almost Gods by the rude inhabitants of the time and age. Landmarks yet remain, which, when some of earth's present inhabitants arrive at the port whither they are sailing, they will find were the work of their own hands, and design of their own brain. All through the ages have there been incarnated spirits in advance of those whose home planet this is.

While Saldie has watched, as she says, she has not been alone. Others have been with her, who have, for a time, worn garments of mortality in the various countries of the earth, and in various conditions have lived, at times wearing regal robes and crowned with the highest honors earth could give, and at others, becoming inmates of lowly homes, bearing the burdens poverty heaped upon the children of men, toiling to maintain an earth existence, even when the spirit within struggled to free itself from its chains, and rise to its own proper state and condition. This earth life has been as a dream of night, remembered dimly by the returning spirit, who has awakened to its own life again.

Saldie says many of you, her children, have thus slept to wake again many times in the ages which are passed, and in this present time you are receiving memories of the past, in written messages from the other side of life. Into this present, the jewels of the past are gathered, making all together a tiara of greater perfection than before.

But there yet remain many crowning jewels to gain, if you would become masterful, would redeem your portion of matter, would wear your own robes of light. Therefore Saldie admonishes each

one, Be wise; see to it that no paste be offered in place of the bright jewel which you seek. To become masterful means not that you are able to perform the marvelous wonders, or deal in greatly marvelous ideas; but become superior to matter, overcome all that can be called evil, and thus fit yourselves for work in greater fields of life.

Saldie sees many fields from which she would glean, but her work now is here. This desert waste must yet become a garden, beautiful and good, and mankind reach a point in unfoldment far beyond the present, ere Saldie's work is accomplished in the land. There will be a more grand home coming than any heretofore recorded, and earth, with its inhabitants, must feel the great pulsations of life in greater power than before. For the heart of the Infinite beats on and on, and its pulsations must be felt through all the children's veins, until they can know and understand and know the source thereof, and be blessed with a higher life.

Saldie gives these thoughts to her children. Ponder them well. Seek to understand the laws of life, and harmonize your own lives thereto. Peace be with you.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light. Oswego, N. Y., March 14, 1888.

Luther J. Marsh.

[From an article by Louis F. Post, in New York Standard of April 14th.]

Madame Diss Debar may be a mere adventurer and confidence woman, her spirit portraits the veriest daubs, and her professions of supernatural power another variety of fraud. But nothing appears to justify the flippancy with which Mr. Marsh's convictions are treated. Mr. Marsh has for years been one of the leading lawyers of the State. He has been accustomed to sift evidence and weigh facts. It is true he is an old man, but until now no one has suspected that his faculties were weakening, nor is it now suspected except in reference to this particular matter. He has a large practice, to which he devotes his usual attention and skill, and he holds a public office in which he exhibits the same intelligence and judgment that have always characterized him. But he says that this woman, Madame Diss Debar, has produced paintings in his presence, under claimed to be spiritual. The interposition of human agency is impossible. He may be deceived; but his certainty is not disputed, and his judgment should not be ridiculed.

The explanation that spirit rappings are produced by the medium's toe-joints is not satisfactory to anyone who has heard such rappings made under the influence of non-professional mediums, who have no possible object in deceiving, and who do not attribute the rappings to spirits. Nor can that explanation be accepted by anyone who doubts the ventriloquist power of toe-joints.

No explanation has been made of the movements of heavy articles in response to the mere touch of a medium; and while slate writing may be done by sleight of hand so as to deceive the most vigilant, it is difficult to understand how a sleight of hand performer can, by his art, make writing appear on your own slates, while they are locked in a drawer of your own table and in your own house, as some slate-writing mediums do. As of rapping, table moving, and slate-writing, so of other manifestations claimed to be spiritual. They may be jugglers' tricks always, as they undoubtedly are at times; but it is worthy of note that jugglers never perform them except in places adapted to trickery, and that people wholly incompetent as jugglers do perform them in places not at all adapted to trickery.

Whether these phenomena, assuming them to be real, are spiritual revelations, or manifestations of some unknown natural force, everyone must judge for himself on his own experience. But whether or not they are only tricks, the problem that may be solved to the satisfaction of all, cannot be solved, however, so long as a claim of power to produce the manifestations is regarded as conclusive evidence of fraud, and belief in their genuineness as proof of idiocy.

SIXTEEN LOST, ONE SAVED.—At a public dinner given to Gen. Harrison when he was a candidate for the office of President of the United States, one of the guests rather conspicuously "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast and said, "General, will you favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner: "Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen men now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you ask me to break it now?" The effect on the company may be imagined.

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Why Should They Not?
Why should they not, on free and timeless wing,
Visit us here, in their journeying
From the Free Country, where apart they dwell,
They yearn for us, as we yearn for them,
If but to touch their saintly garments' hem?
Ah! who can tell?

Why should they not? We wait at eve and morn
For their return,
And our poor hearts all break their long delay,
As, day by day,
We wait and watch, and listen for the tread
Of those whom we call "dead?"

Why should they not, from that mysterious change
We miscall "death," gain larger, simpler range,
To serve, as God's high ministers of good,
To our poor humankind?
Why not through slumber speak
More than our wakened senses dared to hear?
Why not, from sorrow's check,
With unseen fingers wipe away the tear?

Aye! do they not, with clearer sense discern
What we so slowly learn
The while, with kindly purpose, still
They prompt to good and warn of the ill?
Does not their belief
Greet us alike in life and in death?
And, through the night,
Do we not see their faces, calm and white,
Pressed 'gainst the bars, which shut them into light,
While, with fond hands, they beckon us away
Into their day?

Why should they not? Oh! dim and unveiled!
The inner from the outer sight concealed!
We wander still along the misty long river
That rolls between us and the dead forever;
And to its waves that kiss our shrinking feet
Our vague, untrodden questionings repeat:
And yet no sound
Brings answering echo from the dark profound.

Why should they not? Oh, Universal!
Did those strange queries of our hearts "Be still!"
Teach us the truth which spurs the creed of fate,
And opens wide doubt's interposing gate?
Thou, the All-Father! We, Thy children, would,
With upturned hands, receive both ill and good,
Understanding still, till our own life is wide,
All made plain upon the other side.

—S. P. DRIVER.

"Two Sinners."
There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that is running riot?
And boys will be boys, the old folks say,
And a man's the better who's had his day.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people there open the door
With a warmer welcome than ever before.
Wealth and honor were to his command,
And a spotless woman gave him her hand.
And the world strewed their pathway with flowers a-bloom,
Crying, "God bless lady and God bless groom!"

There was a maiden went astray
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond love led.
And love unchecked is a dangerous guide,
To wander all will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in.
The preacher prayed that she might be forgiven,
And told her to look for mercy in heaven.
For this is the law of earth we know,
That the woman is scorned, while the man may go.
A brave man wedded her, after all,
But the world said frowning, "We shall not call!"

—ELA WHEELER WILCOX.

"Our Own."
If I had known in the morning
How heavily all the day,
The words unkind
Would trouble my mind,
I said when you went away,
I had been so careless, darling,
Nor given you needless pain;
But we vex "our own"

With look and tone,
We might never take back again.
For 'tho' in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night!
And hearts have broken
For harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the some-time guest,
But oft for "our own"
The blither tone,
Tho' we love "our own" the best.
Ah, lips with curve impatient!
Ah, brows with that look of scorn!
'Twas a cruel fate,
Were the night too late
To undo the work of morn.

—COURIER-JOURNAL.

Longing.
O for the power of days prophetic!
To touch Time's shadow and bid it stay;
To stop the earth in its tireless journey,
And make to-morrow be still to-day!

O but to hold in grasp unyielding
The perfect moment that crowns the year,
And undimmed to face the future
With heart untouched by thrill of fear!

O but to launch on a waveless ocean,
With wind that never should change or fail,
With youth and fate and hope for cargo,
To spread to the wind my snowy sail!

To speed, with never a backward glance,
Away from the old familiar shore,
With sin and sorrow and pain behind me
With laughter but an evening's life before!

To gather the friends I love beside me,
With no stern Fortune to bid us part,
No shadow to dim the sunny faces,
No change to sever us, heart from heart!

To know no more—no more forever,
The touch of passion, of want and care;
To turn my face from the land I'm leaving
And know that death stands powerless there.

Spirit Life.
A spirit life is grand in its completeness,
Amailed—in its loss,
O wondrous life! to fall of love and sweetness
To one storm-tossed
Storm-tossed for years upon a treacherous ocean,
How well one rest,
Yet looking backward o'er life's wild commotion,
I see I've been best.

The love I lost I found in angel's keeping,
And for good,
And be for whom my secret heart was weeping
Calls me his own
O spirit life to good in its completeness
I stand confirmed,
O wondrous life to fall of love and sweetness,
Here's rest, sweet rest.

—MRS. ELIZA A. MARTIN, in "True Messenger."

OUR QUESTION DEPARTMENT.
EDITOR OF GOLDEN GATE:
First—"How may one protect himself against the evil thoughts or influences of others?"

The only sure protection is to be entirely freed from all abnormal states of thinking and feeling in one's own mind. For, through the same law of attraction which makes "like attract like" in the material realm, mental states attract like states in the thought realm. A thought, of whatsoever nature, goes out as a force, with more or less power, in ratio to its intensity and definiteness in thought form; but can not find entrance into a mind, unless there is a state of thought and feeling which makes an open way.

All seed germs of disease, from whatever cause, must find soil in which to propagate themselves. The fruitful soil in body is where there are abnormal states of mind, such as grief, fear, doubt, selfishness, uncharitableness, envy, malice, greed. Any state of mind which is either emotionally or intellectually abnormal is a matrix, in which the like thoughts of others will find vigorous growth, and without which they would find no entrance. One has risen superior to infection of disease germs only when he is free from the prepared soil in his own body. One has risen superior to the influence of evil thoughts when he has no longer, consciously or unconsciously, a weakness in that direction. Having risen superior to evil thoughts in our own nature, we are out of the reach of such influence. So long as one suffers from the evil thoughts of others, he should search deep down into the hidden recesses of his own being, for the abnormal state that attracts such conditions.

I am quite prepared to be opposed when I declare that no one could be deceived if he were himself wholly free from deception, no one suffer from the selfish greed of others if he were himself wholly unselfish, no one fail to find loving friends if he were filled with love for humanity. I do not think to improve upon the words of the Master, "Do unto others as ye would that others should do unto you," (but only to accent them) when I say, "Think not for another that which you would not have returned in full measure unto yourself. Declare the Good for yourself and others in your thought, word, and deed, thereby fulfilling the Law of Love. Only in coming into harmony with this Law may we even hope to overcome evil. But if wholly attuned to the note Good, the not-good can have no power over us. Try."

SARAH A. HARRIS, F. T. S.
BERKELEY, CAL.

San Jose Psychic Circle.
EDITOR OF GOLDEN GATE:
On looking over a copy of last week's GOLDEN GATE, I was pleased to discover a short article, written by our friend, Mrs. Schwartz, on the anniversary exercises of the Spiritualists in San Jose, and I can assure you it was an enjoyable time to all present.

As stated, the Society has rented G. A. R. Hall, and have generously tendered the Psychic Circle the use of it in the day-time, for which we are very thankful to them. And with we intend to do so work hand in hand with them in the good cause, yet we are two distinct societies. To-day Mrs. Crockett occupied the platform, answering very satisfactorily a large number of questions handed in by the audience; after which a meeting of the members was called, and our annual election of officers for the ensuing year took place, with the following result: For President, Mr. Mark Silcox; Vice President, Mr. J. R. W. Taylor; Secretary, Mrs. H. L. Bigelow; Treasurer, Mrs. M. J. Holtum.

Our Chairman, in speaking to our circle, said, "We have great reason to congratulate ourselves in that, although our membership has not increased greatly during the year, yet nearly all our charter members are still with us, and that not one of our number has been called for by the 'shadowy angel.'"

Next Sunday Professor Allen will speak to us on the subject, "True Wealth," and will answer questions.

Mrs. Champion has written for the Psychic Circle some excellent essays, which have since found their way to the columns of the GOLDEN GATE.

Trusting we will have a continued interest in those things pertaining to our future, as well as to our present welfare and prosperity, I will say adieu.

MRS. H. L. BIGELOW,
Sec'y Psychic Circle.
SAN JOSE, April 29, 1888.

THE GOOD LIFE.—To live a good life is the debt which every man owes to the world. If he does not pay it, his life is a failure. How can he pay it? Perhaps not by any eloquent words or notable deeds. But we have the gifts for great achievements. They are required, therefore, of but few. But no life is so humble that it can not exert the force of a true, manly character, and spread around it the helpful influence of a good example. Whether the range of this influence be wide or narrow, matters not. It is always important and powerful. To live a good life is the one great privilege, the one supreme duty of every soul. Not one who does this shall fail to set in motion great and blessed forces of goodness. No true,

good life is ever insignificant. If it influence, inspire and uplift but one other soul, it does a work which angles rejoice. If it brighten only the small circle of a single home, it adds something to the happiness and goodness of the world which can never be lost. The forces of no good life are ever lost.—H. C. Trumbull, D. D.

Shakespeare and Bacon.
[Blackwood's Magazine.]
No author probably ever set greater store than Bacon upon the produce of his brain or was at more pains to see that it was neither mangled nor misrepresented by careless printing or editing. Neither is there the slightest reason to believe that he did not take good care—nay, on the contrary, that he was not of especial pains to insure—that the world should be informed of everything he had written which he deemed worthy to be preserved. Two years before Bacon made his will, the first or 1623 folio of Shakespeare's plays was published, with the following title page: "Mr. William Shakespeare's Comedies, Histories and Tragedies. Published according to the True Originall Copies. London: Printed by Isaac Iaggard and Ed. Blount. 1623." It was a portly volume of nearly one thousand pages, and must have taken many months, probably the best part of a year, to set up in types and get printed off. The printing of similar folios in those days was marked by anything but exemplary accuracy. But this volume abounds to such excess in typographical errors of every kind that the only conclusion in regard to it which can be drawn is that the printing was not superintended by any one competent to discharge the duty of the printing-house "reader" of the present day, but was suffered to appear with "all the imperfections on its head" which distinguish "proof-sheets" as they issue from the hands of careless or illiterate compositors. Most clearly, the proof-sheets had never been read by any man capable of rectifying a blundered text. In this respect the book offers a marked contrast to the text of Bacon's works, printed in his own time, which were revised and re-revised until they were brought up to a finished perfection.

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A class will be held by W. J. COLVILLE every Monday, Wednesday and Friday mornings during the Camp. Fee, for the course of twelve lessons, \$2.50; Single admissions, 25 cents.
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